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ARTICLE I.

RELIGIOUS EDUCATION—AN IMPERATIVE NEED OF THE STATE.

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Before attempting to discuss the need of religious education in the State, let us make clear what we mean by the State, let us see if the State is a thing whose welfare deserves the solicitude of the Church. In other words, is the welfare of the State a proper motive for the giving of religious education, or should religious education have our spiritual welfare as its sole purpose?

To many people "the State" is something far removed, an organization which collects taxes, and which steps in and punishes you when you transgress its laws. Going back a little way in history, though you need not go back very far, you will find kings and emperors who looked upon the government as a personal possession, and who used it merely for their personal glory and aggrandizement. It was less than three centuries ago that Louis XIV of France declared "L'Etat, c'est moi." "The State, I am the State."

Coupled with this sense of personal proprietorship in the State on the part of medieval and early modern dynasties, was the theory of the divine right of kings. No doubt many of the kings who upheld this theory to their subjects, did so sincerely, and ruled wisely and for the best interests of their people. But we find others

who took advantage of the religious zeal of their subjects and started wars of conquest and did many other things for their own glory and advancement by making their subjects believe these wars were fought for the defense or advancement of their Church. Of course, the theory of divine right of kings *may* mean that government is of God and may thus be clearly biblical! We have comparatively little of these troubles where there is popular government as in America, or even in the modernized kingdoms of Europe. Yet even to-day we find people in high office who sometimes acquire a sense of personal proprietorship in their offices and who play upon the religious prejudices of their people in order to promote their own selfish ends. But such instances are becoming rarer.

In the final analysis, "the State" is simply a co-operative society for the care, protection and general welfare of its members. The aim of our government, and of all government, is very clearly and briefly stated in the preamble of our Constitution: "to establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

This was not a new theory of government, but simply a re-statement of the aims of government, because many governments had failed of their aims, or because their rulers had in fact forgotten the aims of their states. But from the very earliest, when semi-civilized beings formed themselves into groups around some nomadic chieftains, they did so because they believed these associations would "establish justice, insure domestic tranquility, provide for the common defense and promote the general welfare."

And what, let me ask, can do more to "establish justice, insure domestic tranquility, provide for the common defense and promote the general welfare," than religious training? All our man-made laws are, or at least should be, based upon the Ten Commandments and the rules for human conduct laid down in the Sermon on the Mount and other lessons in the New Testament. In other

words, the Church and the State should work together for the same aim. The State, by "providing for the common defense and insuring domestic tranquility," makes it possible for people to worship their God as they see fit and to carry their religious teachings to their fellow beings. The Church, in turn, by teaching the Ten Commandments and The Golden Rule, makes the task of the State easier and simpler. In fact, if the Church could carry its message to all the people within any State, if all the citizens in any country would practice all the teachings of the Church, there would be very little left for the State to do. If boys and girls honored their fathers and mothers as they should, there would be little use for juvenile courts and reform schools. If people did not steal, if they did not bear false witness, if they did not covet their neighbor's property, there would be little need for policemen and judges and jails. If every man loved his neighbor as himself, there would be little need for food inspectors, factory inspectors, weights and measures inspectors, and the like. But so long as a portion of the people will not do right for right's sake, the State must try to compel them to do what is right toward their fellow-men. So long as one food manufacturer in a hundred has the desire to sell a product dangerous to health, the State must keep a force of inspectors, not only for the protection of the consumer, but for the protection of the ninety-nine manufacturers who want to be honest. This is merely one illustration of how the Church and State work to the same purpose, but by a different method.

If every citizen were so trained that he would in all things do unto others as he would have them do unto him, we could almost dispense with the State. In a nation where all observe The Golden Rule, even socialism might be successful. The apostles and their followers practiced a species of communism when they derived the use and benefits of property held in common. So long as the colony was confined to men and women who truly practiced their Christian teachings, this arrangement was

successful. But there were soon many who, like Ananias and Sapphira, held back part of what they received for their land and the failure of the experiment soon became apparent.

Imagine, if you can, on the other hand, a State in which none of the citizens have received any religious training. Grant that there had been instruction in morality and good citizenship, but without any teaching of the Christian principles of self-sacrifice, of right for right's sake, or of a reward in the hereafter. You can readily see how, in such a State, the great majority would be tempted to do selfish things unless they were very certain that every act of their own were watched by officers of the law. You can easily see how impossible the task of law enforcement would be in such a State. It would very quickly result in chaos and anarchy. It is difficult enough to enforce some of our laws in a country where two-thirds of the people have received some religious training and where the remaining third are more or less influenced by their example. From the viewpoint of the State, paganism would be far preferable to a nation without any God. You know how difficult it is to enforce a law when the State steps in and says it is wrong for a people to do a thing which they have been accustomed to doing for centuries. You would have the same difficulty with every law if the people did not have any religious training. So long as there is a small number who because of lack of training or intelligence will not do what is right, we must have the State to try by force to make them do what those who are religiously trained will do willingly.

So long as the State is attempting to work towards the same ends as the Church, it would seem not only that it is proper for the Church to teach respect and obedience for the laws of the State, but also that it is right and necessary for the State to do everything it can to promote religious education and thus also give its people good government. If a mass of people ever suspect that there has been an improper and selfish motive behind their religious training, they are apt, when they

turn against their rulers, to turn also against their Church. We see this in Russia to-day, where the rulers who superseded the Czar are also doing everything possible to destroy his Church and discourage public worship. The most conspicuous example of how this works was seen in the French revolution, when the atheistic chiefs of the French commune went so far as to attempt to abolish Christianity by a decree of the National Convention. Having failed in this, they accomplished the same thing through the heads of the Church. They abolished Sundays and church holidays. They melted the church bells into cannon. Over the cemeteries they placed the words "Death is eternal sleep." Throughout the land they set up the worship of the Goddess of Reason.

France's experiment with that sort of thing was disastrous and rather brief, and it was not long before her people took their first step in their return to Christianity when they set up the worship of the Supreme Being. It was then that Robespierre gave us what was the first great public recognition of the need of religious training to the State since the days of certain Roman Emperors and Charlemagne, when he bluntly and frankly declared: "If God did not exist, it would behoove man to create Him."

Our principal concern to-day, however, is not with the danger of sudden changes from one extreme to another, as happened in France, but about the gradual disappearance of the religious training of the young people in our country. It is difficult, well nigh impossible, to enforce any secular statute, unless a large majority of the people not only understand that the law is for the general good but also that they must through their religious training have acquired a habit or a desire to do right for right's sake.

Education of the young, which until a century or two ago was left mostly to the Church, is now far more a function of the State. The Constitution of Minnesota contains this provision: "The stability of a republican

form of government depending mainly upon the intelligence of the people, it shall be the duty of the legislature to establish a general and uniform system of public schools." The reason stated cannot be challenged. In a country which has a state Church, religious and secular education can in practice be combined, even though it is a country which permits people to belong to other Churches than the state Church. But in a country like ours, where Church and State are entirely separate, where there is real religious equality, it is obvious that there can be no religious training in the public schools. This is especially true since we have adopted compulsory education laws.

I also believe every child should have a thorough religious training, and it is the gradual disappearance of this training which is causing concern not only to those interested in the future of the Church, but just as much to those who are sincerely interested in the welfare of the State. Most of the people who have come to this country from Europe, at least until the end of the last century, had received a thorough religious training and made provision for such training for their children. In the case of immigrants speaking another tongue, it was common to combine religious instruction and instruction in the mother tongue, sometimes, in summer schools. This has gradually diminished leaving frequently a rather desultory attendance at Sunday School, as the only religious training the younger children receive, while in the case of parents who do not belong to any church, even Sunday School instruction is generally omitted.

The figures of the U. S. Census Bureau are encouraging as to Sunday Schools. They show a total population, in 1921, of 33,350,000 between the ages of 5 and 20, of whom 21,763,000 attended week-day public or private schools, while almost the same number, or 20,557,000, were shown as enrolled in Sunday Schools in 1916, the last report of the census bureau on religious bodies. A still more encouraging feature of the report is that the Sunday School enrollment increased 5,220,000 from 1906

to 1916, though this may be partly ascribed to the fact that the 1906 religious census was the first and perhaps not as complete as that in 1916. The attendance in week-day schools increased 3,763,000 from 1910 to 1920.

Many writers who have deplored the gradual disappearance of religious training, have quoted statistics showing increase in crime and immorality to prove their point. The trouble in trying to prove anything by these figures is that there are other factors involved. The rapid change to factory production of our common commodities, the rapid growth in urban population, the growth of tenement and apartment house life, have had a great deal to do with it. I am not among those who are confirmed in their belief that the world is growing worse. One could as easily find statistics to prove that it is growing better. But one thing seems to be certain, namely, that juvenile delinquency, divorce and a general disregard for home discipline and home ties, have been on the increase. Again our changed method of life may be given as one of the causes. But it is plain that the two work together, for religious training must begin in the home, and where there are no home ties, where father and mother are separated from each other and from the children a very large part of the time, it is certain that they will not only neglect the religious training of the children at home, but it often happens that they also neglect to send them to Sunday School or any other religious school.

We often repeat Lincoln's admonition: "Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice." But how, let me ask, are we to inculcate respect for law where the home ties bind but lightly, and where Christian education is neglected. On the other hand, if love and respect for parents, and reverence for God and His Church, are

early inculcated in the young, respect for the State's law and authority follows naturally. Jesus admonished us to "Render unto Caesar the things which are Caesar's and unto God the things which are God's." The Lutheran Church has recognized in the Augsburg Confession this twofold obligation of the citizen and has been a consistent teacher of loyalty to our government, and an advocate of obedience to secular law and authority.

We find abundant recognition of the need of religious education to the State and to the business community among statesmen and captains of industry. George Washington in his farewell address said: "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. A volume could not trace all their connections with public and private felicity."

James Bryce, who in his "American Commonwealth" has shown himself one of the world's greatest students of problems of government, once said: "It is enough to observe that hitherto the moral standard has been fixed by religious authority, and religions have been, or have been believed to be, the ground of moral action to the great majority of civilized mankind."

Guizot, in the early part of the nineteenth century, urged upon France, to save it from ruin, a popular education that was to be religious. "In order to make popular education truly good and socially useful, it must be fundamentally religious. I do not simply mean by this that religious instruction should hold its place in popular education and that the practices of religion should enter into it; for a nation is not religiously educated by such a petty and mechanical device. It is necessary that national education should be given and received in a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study of an exercise to be restricted to a certain place, and a certain hour; it is a faith and a

law, which ought to be felt everywhere, and which, after this manner alone can exercise its beneficial influence upon our minds and our lives."

Roger W. Babson, one of the keenest analysts of American business conditions, in a recent article on "The World's Need," said: "The need of the hour is not factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Religion, like everything else, must be taught. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education. We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day of even greater importance than was ever the call of the army or of the navy."

This summer there appeared in *The World's Work* an article by an anonymous writer, said to be a well-known business man, who frankly said that he had serious doubts concerning the truth of the teachings of the Church, yet he continued going to church. In explaining why, he said: "Well, aside from the fact that I acquired the church-going habit in my youth, my chief reason for not breaking myself of it is that I regard the Christian Church in its entirety—including both Catholics and Protestants—as the most effective organization society has yet devised for the promotion of altruism and morality. Therefore I am glad to do what I can in my humble way to support it, and I feel that it is a duty to attend its services, although I am not confirmed, do not go to communion, and should be guilty of intellectual hypocrisy if I repeated the Creed or joined in the petitions or declarations of the prayer book.

"To those who may regard me as inconsistent because I try to support an organization that stands for a phi-

losophy to which I do not assent, I answer with Emerson that consistency is a weakness of the narrow-minded and that I have about come to the conclusion that Christianity is a mode of life rather than a system of theology. I am not certain that there is either a heaven or a hell. I am neither a fundamentalist nor a modernist.

"Such questions concern me not at all, but I believe that the world with which I am acquainted has been made a better place by the advent of Jesus Christ; that since He appeared and His teachings began to be heeded, even imperfectly, men and women have become less cruel and more kind; that the hospitals and asylums that have come into being for the amelioration of human misery were unknown prior to the Christian era; and that if I wanted help I would be more likely to get it from a Christian than a pagan.

"Of course, I know that there are crooks in the Church as well as out of it, but my experience has been that the men and women who call themselves Christians usually live self-respecting lives, and I have generally found them honest, fair, and considerate in their dealings. In saying this I would not imply that there are no honest men outside the Church, for there are many; but I think few will deny that the conspicuously trusted men in Europe and America are oftenest identified with some church or synagogue.

"And so I say to myself that it is my duty to do what I can to give vitality to an institution which makes its adherents good citizens, good husbands, good wives, and good parents.

"I would not, however, give the impression that in acting upon this view I am in any great degree inspired by an altruistic purpose.

"Naturally I am glad to do what I can to make the world better, but like most men I want to make it better for *me*.

"Therefore I should be uncandid if I did not explain that my willingness to support the Church and attend its services springs in part from the belief that it helps to

keep my employes honest and to make my children obey the fourth commandment; that it inspires others with a willingness to help me as I hope it inspires me with a desire to be helpful when I can."

I am not quoting this man's policy as an example to be followed, for men cannot long successfully teach that which they do not themselves believe. I have quoted it merely to show that even unbelievers recognize the value of religious training to mankind and to the State.

Many writers on religious education emphasize the need of such training in secondary schools and colleges. This is all well and good, but to me this seems to be inadequate. First of all, these institutions reach only a fraction of our young people, and secondly the college or high school age is a late date to begin the religious training of the child. The religious education of the child, if it is to be successful, must begin long before the child goes to the kindergarten. Once a child gets a fair start in his education without religion, it is difficult to switch him over into the religious path. True, it is never too late, but the earlier the better.

Our public school system is a counterpart of our republican form of government. But when and where then are we going to provide religious education? The Sunday School is good, but insufficient. Attendance is irregular and the teachers are usually untrained. In our State we have a law, which it was my privilege to sign, permitting children to be excused from school three hours per week to attend a school for religious instruction. It is a good law, and is giving satisfaction where it is being tried. But no three hours or even thirty hours of formal instruction will suffice. The child must have at all times a Christian environment. His religious training is in the final analysis up to the parents. They must live and talk and act at all times like Christians. Example is of far greater value than precept. Parents may admonish and scold with little effect, but if the children see that the parents are honest with themselves, honest in their dealings with others, if they live clean lives, it is bound to have a tremendous influence for good.

The same is true of the teachers. If they cannot give religious instruction in the schools, they can sometimes accomplish as much or more by example. The teacher who is a regular church member, who has high ideals, and is honest, fair and tolerant in her dealings with her pupils, can without ever mentioning the subject of religion in the school room, nevertheless immensely promote the religious training of the pupil. Next to father and mother, perhaps no individual ever has the influence upon the child which a teacher has. A good Christian, upright, intelligent teacher is therefore one of the things to be striven for by all parents in the education of their children.

The Christian atmosphere must be present even in the child's recreation. Under modern social and economic conditions, particularly in the large cities, it is impossible for parents to play much with the child, or even watch the play. But recreation the child must have, both physical and mental. If this play can be watched or supervised by a director who is imbued with a Christian spirit of fair play, team work, and clean habits, such recreation will not merely have the negative value of keeping out evil companionship, but it will be a positive benefit in forming habits of honesty, co-operation, and respect for authority.

In conclusion, I would say that modern civilization has come in the wake of the teachings of Jesus Christ. If this statement is correct, I arrive at the inevitable conclusion that with the disappearance of Christianity, this same civilization would become but a memory. Let this be the faith of every Christian adherent, and he will strive for Christian religious education as an imperative need of the State.

ARTICLE II.

ZIONISM IN THE SIXTH CENTURY B. C.

BY PROFESSOR PAUL F. BLOOMHARDT, PH.D.

\$27,000,000 expended in Palestine since 1917, was reported by the Zionist organization to the Mandates Commission of the League of Nations on October 23, 1924. Baron Edmond Rothschild of Paris is said to have invested \$40,000,000 more in Palestinian farm colonies in his life. The National Council of the Palestine Foundation Fund plans to spend \$7,000,000 a year. These princely sums are one indication of the strength of the national idea in twentieth century Jewry. That these millions are being spent in a land of limited area, of neglected soil, of intricate international relationships, and of other disadvantages, is also indicative of the strength of the belief that the Jewish national idea is historically inseparable from Palestine. The Land, as well as the Law and the Language, seems to be fundamental in that desire for a spiritual and political rebirth of the Jewish people, which animates the Zionists.

In spite of the modernity of the organization, methods, and proposals of the present Zionist movement, it can well be regarded with Lucien Wolf and thousands of others, as the "lineal heir of the attachment to Zion which led the Babylonian exiles under Zerubbabel to rebuild the Temple."¹ Some over-enthusiasts have seen more analogies than can be justified, between the Period of the Return in Biblical history and the post-war movement of to-day. Zangwill has pointed out,² for instance, how vaporous is the analogy between Sir Herbert Samuel and Zerubbabel. A review of sixth century history will serve to show that the Jews of the two eras have in common at least the desire to insure the perpetuation of their culture, their religion, and their political existence by the colonization of the land with which much of their history has been associated.

¹ Encyclopedia Britannica (11th ed.) 28, 986.

² Yale Review, 10, 252.

THE PERSIAN WORLD IN THE SIXTH CENTURY.

When Persian Cyrus approached Babylon in 539 B. C. with his victorious forces he was opposed by the armies of King Nabonidus and Prince Belshazzar but the city was betrayed into his hands by the priestly party. Nabonidus, who has been described³ as "more of an antiquarian than a politician," lost the support of this element of his people by the policy which he followed in his treatment of the worship of the Babylonian Marduk.⁴ The priestly party may further have been strengthened by foreign groups in the city's population whose gods or sacred vessels, even persons, were being forcibly held by the civil authorities. Among this number who were disaffected may well have been many Jews who had been carried as captives to Babylon by Nebuchadnezzar although the favor shown by Evil-Merodach, son of Nebuchadnezzar, to their captive king, Jehoiachin in 561 B. C.⁵ may have won many adherents among them to the support of the reigning family.⁶

It is natural to expect that Cyrus would desire both to gain the willing allegiance of his new subjects and to reward those who had opened to him the gates of the most strongly fortified city in the world. Consequently we learn from a cylinder⁷ left by Cyrus himself that among his first acts was an order to return the gods of Akkad to their own cities and to restore both gods and peoples of some regions along the Tigris to their homes. While no account has been found among the records of his empire that contains information concerning his attitude towards the captive Jews, his governmental policies towards similar peoples would incline us to accept the fact which is set forth in the last verses of 2nd Chronicles and the first chapters of Ezra, that he encouraged a return of the Jews who wished to leave Babylon for their native land. It is even easily conceivable that he aided such a

3 Encyclopedia Britannica (11th ed.) 3, 102.

4 Ibid. 3, 105.106.

5 2nd Kings 25, 27-30.

6 Hölscher, *Die Propheten*, 335.

7 *Keilinschriftliche Bibliothek* iii, 2, 126 and 134.

return as the Chronicler recounts, by issuing a proclamation concerning it, restoring their sacred vessels which Nebuchadnezzar had taken from Jerusalem some fifty years before, appointing an official head for those who wished to form an expedition for the return and even granting a subsidy from the royal treasury,—thus giving the whole affair a legal status. It has also been suggested⁸ that Cyrus desired a strengthening of that corner of his empire which bordered on Egypt and for this reason would include his Jewish subjects within the sphere of his liberal policies.

When Cyrus lost his life in an expedition against the Massagetae ten years later, his son Cambyses ascended the throne. Cyrus had established a great empire in Asia so Cambyses set his face to the conquest of other lands. Phoenicia and Crete came under his power very quickly and, within a few years, in 526 B. C., a decisive battle had been fought at Pelusium with the Egyptians. With the capture of Psammetichus III they too became vassals of the Persians. From this it may be seen that the field of Persian activity during this decade was in the West, and we can confidently picture the deep interest which the people of Palestine would take in the course of events. As the armies of Cambyses marched to and from Egypt the Persian government would appear much more of a reality than when it was conceived as centered in distant Babylonia. The favor which Cambyses showed to the Jews of Elephantine⁹ in Egypt when he spared their temple would further serve to deepen the interest of such Jews as had remained in Judah or had been re-established there. On the other hand these transient Persian armies must have made heavy demands upon the peoples through whose countries they passed and Palestine would not escape their requisitions for provisions and the larger tax levies. These burdens which were imposed, together with a reputation for severity and cruelty which followed Cambyses from several quar-

⁸ Mitchell, *Haggai and Zechariah* (ICC), 9.

⁹ Report of the Smithsonian Institution (1907), 603 ff. and *Revue Biblique* (1908) 325 ff.

ters, may have added to the interest with which the western peoples followed his movements, an element of fear and the beginnings of a longing for a different order.

His reputation for cruelty had not been wholly fanciful for he was suspected of the murder of his brother, Bardes. While he was in distant Egypt considerable support was given at home to an attempt to seize the Persian throne by Gaumata, a Magian, who claimed to be the missing Bardes. Cambyses started home from Egypt with his army to overthrow the imposter but when he reached Syria he acknowledged to his followers that he had killed Bardes, and after urging them to deal with the pretender he either died accidentally¹⁰ or committed suicide.¹¹ This happened in 521 B. C.

The world was in an uproar. The hands which had taken up the reins of world-empire after the great Cyrus, and had still further extended it, suddenly fell in death at the moment when the danger was greatest of internal disruption. Cambyses had no son and had killed his brother. Since the claims of Gaumata had clearly been shown to be false by the dying confession of the slayer of Bardes, who was to ascend the Persian throne? It was a time of great confusion over a large part of the world. Gaumata held the balance of power among the Persians for a while until Darius overthrew him and slew him "at the fort named Sictachotes in the district of Media called Nisaea." The claims of Darius to the Persian throne which he successfully prosecuted can best be shown by the following genealogy:

	Achaemenes	
	Teispes	
Cyrus		Ariaramnes
Cambyes		Arsames
Cyrus the Great		Hystaspes
Cambyes (528-521)	Smerdis or Bardes (slain by Cambyes)	Darius (521-486)

¹⁰ So Herodotus, *History* 3, 64.

¹¹ So Darius in the Behistun Inscription (*Records of the Past* 2, 1, 114).

From the Behistun inscription of Darius we learn how completely unsettled the political affairs of his empire were when his claims were made.¹² Besides Gaumata in Persia he mentions Atrines in Susiana, Nadinta-belus in Babylon, Martes in Susiana, Phraortes in Media, Sitratachmes in Sagartia, Phraates in Margiana, Veisdates in Persia and Aracus in Babylon. The countries which he named as being in revolt under these claimants lead us to believe that very few if any of the provinces in the eastern part of the empire submitted to the rule of Darius without adding in some way to the general confusion of the first years of his reign. But within three years, with the help of his father, Hystaspes, and other able generals, Darius succeeded in wholly overthrowing every rebellion and in firmly establishing himself in the place of Cambyses.

The dates of the leading events of these years have been reckoned and arranged by F. H. Weissbach¹³ from whose calculations the following are taken:

The uprising of Gaumata, March 11, 522 B. C.

The last date of Cambyses, April 16, 522, B. C.

The death of Gaumata and the occupation of the throne by Darius, September 29, 522, B. C.

The first date of Nebuchadnezzar III, October 6, 522 B. C.

The last date of Nebuchadnezzar III, December 8, 522 B. C.

Conquest of Babylon by Darius, December 21, 522 B. C.

The dates of a number of battles follow until

The first date of Nebuchadnezzar IV, September 21, 521 B. C.

12 Cf. F. H. Weissbach, *Die Keilinschriften der Achämeniden* (Leipzig, 1911), 55.

13 *Hilprecht Anniversary Volume*, on. 290. Cf. the reckoning of Meyer in *Geschichte des Altertums* 3, 194 and *Entstehung des Judentums*, 81.

The last date of Nebuchadnezzar IV, November 27, 521 B. C.

While these events were occupying the center of the stage in the east and north, the people of the west must have followed them with the profoundest interest. Among the Jews in Judah who had been recipients of the favor of Cyrus and who had recently seen the Persians at such close quarters on their expeditions to Egypt, the status of the Persian government would claim the keenest attention. Doubtless every conceivable conjecture ran its course among the people of Palestine. When Gaumata appeared, who could tell how well-founded his claims were? Who could foretell how successful his claims would be? The results of the death of Cambyses could be interpreted in the most diverse ways. For many months the course of Darius would scarcely be considered in a different light than that of any other of the claimants. Even after he was widely recognized, the rebellions which he would have to face would be serious enough to cast much doubt in the hearts of many, of his ultimate success. All doubts of his final supremacy would not be dispelled until the last of the rebellions in Babylon was put down in 519 B. C.

THE PERIOD OF THE CAPTIVITY IN JEWISH HISTORY.

When the gates of Babylon were thrown open to Cyrus he found among its mixed population a distinct group consisting of the families of those who had been brought from Jerusalem by Nebuchadnezzar over half a century before. With the capture, plundering and complete destruction of Jerusalem and the burning of the Temple in it,¹⁴ the course of the history of the Jewish people which it represented divides and flows in at least two streams. Of those who escaped the Chaldean sword the best blood

14 2nd Kings 25, 2nd Chronicles 36, Jeremiah 52.

was carried captive to Babylonia while only the poorest were left to be the vinedressers and husbandmen in the land.¹⁵ The national and religious spirit of this latter group must have been very low for they were soon in a fair way to complete amalgamation with the other elements of Palestinian population. The Edomites encroached upon their greatly disorganized territory from the south and the Samaritans from the north, while Bedouin tribes passed among them almost at pleasure.¹⁶ We have no record of any attempt by the people of this region after the murder of Gedaliah and the flight into Egypt of some of those who had not been deported,¹⁷ to re-establish any semblance of a palace or temple or even to preserve a knowledge of the past history of their nation. They must have been of such poverty and ignorance that national traditions had little weight with them.

The main course of Jewish history flows far to the east with those who were exiled in Babylonia. The accounts in neither 2nd Kings 25 nor 2nd Chronicles 36 represent the number of these as very large and in Jeremiah 52, 28-30, which is probably the most trustworthy, it is said that the sum of those taken away in the three deportations was 4600. The largest of these occurred in 597 B. C. before the destruction of Jerusalem; 3023 were carried away and settled on the banks of the Chebar canal in central Babylonia. Several of the names of Jewish exiles mentioned in the books of Ezra and Nehemiah have been found in the business documents (Murashu Contract Tablets) which were excavated in this region (Nippur) in 1893 and which are dated in the reign of Artaxerxes II (464-424 B. C.) and Darius II (423-405 B. C.).¹⁸ In the second deportation¹⁹ 832 more were taken in 586 B. C. when Jerusalem was burnt, and 745

15 2nd Kings 25, 12, Jeremiah 52, 16.

16 Cf. Sellin, *Serubbabel*, 10; Hölscher, *Die Propheten*, 332.

17 2nd Kings 25, 25, 26; Jeremiah 43, 5-7.

18 For a concise account see Haupt's note in Toy's *Ezekiel* (SBOT), 93; also cf. Gesenius-Buhl's *Hebraisches Handwörterbuch* under "kebar."

19 Jeremiah 52, 29, 30.

others followed five years later as a result of the murder of Gedaliah. The numbers of 10,000 in 2nd Kings 24, 14 and 8000 in 2nd Kings 24, 16 for the first group led into exile are much less trustworthy.

During the first years of the Exile—the first two decades—the future of the Jewish people must have looked very dark. The very conception of themselves as a distinct nation was endangered as a new generation of their number arose in the foreign land. Their neighbors in Northern Israel had lost their identity as a nation a century and a half before this under just such circumstances as these²⁰ and indeed amalgamation with the Babylonian population may have been the purpose in the minds of their captors.

This small group, however, were of sturdy stock and enduring ideals. They were given opportunity to work in the common agricultural pursuits as well as on irrigation construction and other enterprises. They succeeded so well in their labors that many bought their freedom and made places of importance for themselves in the business and commercial life of Babylonia.²¹ In all this they not only maintained the traditions of their former national life and religion but, under Ezekiel and Deutero-Isaiah, they even elevated and purified these from the former tendency to idolatry and kept alive the hope of a restoration which Jeremiah had implanted at the time when he foretold the downfall of Jerusalem.

This hope must have received great encouragement in 561 B. C. when Nebuchadnezzar's son and successor, Evil-Merodach took the captive Jewish king, Jehoiachin out of prison and raised him to a prominent place in his court.²² Jehoiachin with his mother, wives, officers, and chiefs had been brought to Babylon with the first group of exiles in 597 B. C.²³ and had remained there in captivity while his successor, Zedekiah, had suffered the slaughter of his sons and the blinding of his own eyes

20 2nd Kings 17, 6.23.

21 *Standard Bible Dictionary* 374 b.

22 2nd Kings 25, 27-30; Jeremiah 52, 31-34.

23 2nd Kings 24, 15.

after the destruction of Jerusalem in 586 B. C.²⁴ The reason for Jehoiachin's elevation is not known. It may have been due to the personal favoritism of Evil-Merodach as Meyer²⁵ suggests or it may have been due to some signal service by which the enterprising Jews had distinguished themselves. At all events, it was of the greatest significance to the captives from Judah. The official recognition of their king meant the official recognition of their existence as a distinct people. For more than twenty-five years they had been threatened by the fate of national oblivion but now, from the darkness flashed the first beam of a new day. The first step in the realization of their hope of restoration had been taken. Hölscher²⁶ suggests on the basis of Josephus' *Contra Apionem* I, 21, that these hopes were not unfounded since the Babylonians had thus treated the Tyrians in replanting their dynastic line in its native place.

Nothing further seems to have been done for the Jews during the next twenty years. Jehoiachin continued to occupy a place in the court of Evil-Merodach and doubtless his sons also were supported by the following Chaldean kings, Nergal-sharezer (562-560 B. C.), Labashimarduk who reigned for nine months at some period in the years 560-556 B. C., and Nabonidus (555-538 B. C.).

The part that the Jews in Babylon may have played at the approach of Cyrus has already been suggested above. It is certain that his coming set on fire the hopes for a restoration of their nation in their native land.

THE RETURN.

In the closing verses of 2nd Chronicles which are repeated in the first verses of Ezra, Cyrus is represented as issuing a proclamation in the first year of his reign (538 B. C.) in which he charges the Jews to go up to Jerusalem and build there a temple to Jehovah. In the remainder of the first chapter of Ezra we are informed

²⁴ 2nd Kings 25, 7.

²⁵ *Die Entstehung des Judentums* 77.

²⁶ *Die Propheten* 336.

that this decree was carried out. As many of "the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites"²⁷ as were eager to return, were equipped by the free will offerings of their countrymen who chose to remain in Babylon. Cyrus restored the Temple vessels which Nebuchadnezzar had taken and under the leadership of a certain Sheshbazzar, "the prince of Judah," they went up to Jerusalem to rebuild the Temple of Jehovah. The second chapter of Ezra contains an enumeration of those who returned to Palestine. A similar list with some variation is found in Nehemiah 7. Ezra 2, 64 and Nehemiah 7, 66 give the sum of all who returned as 42,360 besides 7337 servants and 200 (Neh. 250) singers, but the groups which are numbered in detail, add only to 29,818 in Ezra and 31,089 in Nehemiah, and in a third account in 1st Esdras, to 30,143.

The historicity of this return in the first years of Cyrus has been seriously objected to by Kusters in "*Die Wiederherstellung Israels im persischen Zeitalter*," (translated by Basedow from the Dutch, "*Het Herstel van Israel*," 1894). He holds that the exiles did not return until after the Temple had been built and the walls of Jerusalem had been restored by Jews who had never left Judah. His contention has been so frequently referred to and repeatedly answered²⁸ that it is necessary here to make only a brief mention of it. The evidence which he considers in reaching his conclusion, includes the Aramaic document in Ezra 5, 6-6, 18, the list of returned exiles in Ezra 2 and Nehemiah 7 and the books of Haggai and Zechariah. Both Kusters and Meyer, and others also, discredit the historicity of the proclamation of Cyrus which is found in 2nd Chronicles 36, 22, 23 and in Ezra 1, 1-4 because its wording points to the hand of the Chronicler rather than to the Persian court and in it Cyrus is represented in the improbable and impolitic attitude of proclaiming the Jewish God to be the ruler of the world, in a city where Bel-Marduk was the reigning

27 Ezra 1, 5.

28 By Meyer, Sellin, G. A. Smith, Mitchell and others.

deity. Concerning the third chapter of Ezra which contains a number of confusing statements, Meyer²⁹ says that "it is, as is universally recognized, a free composition of the Chronicler without any historical value."

It is true that in neither of the two documents which Kusters finds in Ezra 5 and 6 is there any reference to a return of the Jews at the time of Cyrus and in Ezra 5, 16 an uninterrupted progress in the building of the Temple until the time of Darius is implied. But the statement in Ezra 5, 16 must be modified by the probability of such events as are related in Ezra 4 and the conditions cited in Zechariah 8, 10. And because the documents in Ezra 5 and 6 are concerned solely with the rebuilding of the Temple and the city walls it is probable that the return was considered so much of a fact that no need was felt of mentioning it. Kusters further ascribes the building of the Temple to Cyrus but it is very improbable that Cyrus who had been influenced by the Babylonian Jews, did not entrust the undertaking to their hands.

While not all the arguments advanced by Kusters to prove that the list given in Ezra 2 and Nehemiah 7 was not originally a list of the exiles who returned under Cyrus, can be accepted, yet enough has been pointed out in it to render it of doubtful proof or disproof for the return.³⁰

The weightiest argument against the return is found in the absence of any reference to it, or even to the captivity, in the books of Haggai and Zechariah who prophesied less than twenty years later. This silence appears convincing to Cheyne,³¹ Torrey³² and Wildeboare³³ but Sellin characterizes it as a "very unsteady use of the argumentum e silentio." As a matter of fact the silence

29 *Die Entstehung des Judentums* 72.

30 Stade, Kuenen, Klosterman and G. A. Smith allow the list to have originated at a date soon after Cyrus but Wellhausen and Mitchell discredit it.

31 *Introduction to the Book of Isaiah* (1895), 35 ff.

32 *Beihefte zur Zeitschrift Alttestamentliche Wissenschaft*, II (1896).

33 *Litteratur des Alt Testament* 291 ff.

of Haggai and Zechariah concerning the return under Cyrus can easily be accounted for by the fact that this return actually succeeded in realizing none of the glorious hopes that had given it its impetus. Sellin³⁴ believes that "a large part of the first captivity who returned were partly destroyed in a catastrophe and partly lost among the Samaritans." It would be natural then for the prophets who later attempted to arouse the people to new efforts upon the Temple construction, to remain silent about the painful experiences of a former attempt. It certainly would have weakened the appeal if they had allowed their hearers to think of a former time of high hopes which had resulted only in hardships and disappointments. But while the two books contain no reference to the return, the mention in them of the prince, Zerubbabel, would lead us to infer that there had been such a return from Babylonia. Although, as Meyer³⁵ has said, there is "no information or tradition of any sort concerning the whole first century of post-exilic history down to Ezra and Nehemiah with the exception of that which stands in the preserved sources of Ezra 4-6 and in the contemporaneous prophets," yet it seems to be necessary to understand such a return in order to account for the undoubted attempts to rebuild the Temple and the city walls during these years, since the impetus to this could not have come from those who had remained in the land during the period of the captivity. The positive evidence for a return under Cyrus and the balance of probability for it, far outweighs the silence about it which is noticeable in Ezra 4-6 and the prophets and it is quite generally accepted to-day as historical.

No information is offered concerning the exact date of this return except that in Ezra 3, 1 we are told that "when the seventh month was come" the people were settled in their cities and had assembled at a meeting in Jerusalem, and in Ezra 3, 6, "From the first day of the seventh month" they began to offer burnt offerings upon

34 *Serubbabel* 7.

35 *Die Entstehung des Judentums* 73.

the altar which had already been erected, the Temple construction not having yet been begun. The material for these verses, however, seems to have been derived from Nehemiah 7, 73b and 8, 1.2 and because of their connection with the mention of Zerubbabel and Joshua instead of the expected Sheshbazzar their statements need confirmation before they can be accepted. The testimony of 1st Esdras 5, 1-6 is hardly trustworthy even though the Darius mentioned there may be a mistake for Cyrus as has been suggested without adequate reason. We can speak about the time of these events only in a very general way. If Cyrus entered Babylon in 539 his recognition of the Jews and the permission for their return would doubtless take place shortly thereafter and a period of two years would be ample for Cyrus to work out the policy which he followed in dealing with such groups of his new subjects, the equipping of the expedition of the Jews and their return to Palestine. The year 536 B. C. would doubtless see them settled at the site and in the vicinity of Jerusalem.

The Chronicler mentions Sheshbazzar as the leading figure among those who returned at this time. In Ezra 1 he appears as a "*nasi*," prince, of Judah into whose hands Cyrus entrusted the carrying out of his decree and to whom were given the vessels of gold and silver, and other goods. In a review of these events in Ezra 5 he is called "*pehhah*," governor, and it is he who has laid the foundations of the Temple. In Ezra 3, however, Zerubbabel and Joshua appear as the leading figures of this early period and Sheshbazzar is nowhere mentioned. This has lead some³⁶ to identify Sheshbazzar and Zerubbabel, but the Chronicler makes no such equation as this in any instance where either is mentioned. G. A. Smith,³⁷ holds Sheshbazzar to be a Persian magnate, an imperial officer, such as would represent the Persian government in the undertaking, Zerubbabel being the most prominent

36 Cf. Wellhausen, *Israelitische und Judaische Geschichte* 120, 1.

37 *The Book of the Twelve Prophets* II, Chap. 16.

leader among the Jews themselves. André³⁸ believes that there were two different companies of Jews who returned at this time, the first travelling under Sheshbazzar and the second under the twelve elders with Zerubbabel and Joshua. Meyer³⁹ believes that Sheshbazzar was neither Persian nor Babylonian but a Jew who bore a Babylonian name.⁴⁰ Meyer further identifies him with the Shenazzar of 1st Chronicles 3, 18⁴¹ who was the fourth son of the captive Jewish king Jehoiachin. So Meyer would make him a royal prince of the line of David, born about 561 B. C. when his father was taken out of prison by Evil-Merodach. The prince would be eligible to share in the rights and privileges of the royal household and at the same time be conceded the position of leadership by the Jews themselves. So he would be appointed as governor to superintend the return and at his death, about which we know nothing, he in turn would be succeeded by his nephew, Zerubbabel.

Sellin,⁴² however, while agreeing to the certainty of the difference between Sheshbazzar and Zerubbabel, regards the proof of Meyer's identification of Sheshbazzar and Shenazzar as quite unsafe.

Leaving aside the confusion arising from the variance in Ezra 3 this much is certain, that Sheshbazzar, officially appointed governor of Judah, an office last held about fifty years before by Gedaliah, was entrusted with the restored Temple vessels and, otherwise equipped, he led a band of Babylonian Jews to Judah where they settled in the vicinity of Jerusalem. It is probable that he was the one who set up the altar of burnt offering which is mentioned in Ezra 3, 2 and not Zerubbabel and Joshua to

38 *Le Prophète Aggée* (1895).

39 *Die Entstehung des Judentums* 75 ff.

40 So also Zimmern (cf. Guthe's *Ezra-Nehemiah* in SBOT, 25).

41 So also Imbert ("*Le Temple reconstruit par Zorobabel*" in *Museon*, 1888), and E. Renan (*Histoire du peuple d'Israel* 3, 519 ff.) Albright has recently suggested (*Journal of Biblical Literature*, 40, 109 f.) *Shin-ab-ueur* as the Babylonian original of the two names and points to the Septuagint (Cod. A.) *Sanabas-saros*.

42 *Serubbabel* 7.

whom it is there accredited. And it is not impossible that his leadership was recognized by the Jews if he was of the royal family as Meyer believes.

Hölscher⁴³ can find nothing in the sources to show whether Sheshbazzar went alone to Judah or in a larger escort. But we have seen that a return of a company of Jews from Babylonia to Judah at this time is not only probable but necessary in order to account for a later situation and it is inconceivable that Sheshbazzar was not associated with it very closely. This party probably numbered far less than the thirty or forty thousand which are given in the discrepant lists of Ezra 2 and Nehemiah 7. Many Jews remained in Babylonia,⁴⁴ consisting of some who had succeeded in establishing business enterprises, some who had been influenced by the Babylonian religious beliefs and practices and others who soberly doubted the success of the venture proposed by the more enthusiastic of their fellow citizens.⁴⁵ Stevens⁴⁶ holds that Psalm 121 reflects the doubts of such a skeptic in Babylonia and that Psalms 122 and 126 portray the large expectations which the Jews brought with them from Babylonia.

THE FIRST YEARS FOLLOWING THE RETURN.

As a matter of fact the great aims of those who returned under Sheshbazzar seem to have met with but little degree of attainment. The longed-for homeland gave the little band an inhospitable welcome. Its borders had been much reduced by the ingress of neighboring tribes and even the people who were related by blood to them became hostile after a while. Their condition for the first two decades probably differed little from that of the early New England settlers. New and unexpected difficulties arose on all sides. Their closer rela-

43 *Die Propheten* 335.

44 Cf. Josephus' *Antiquities* XI, 1, 3.

45 *Serubbabel* 8.

46 "The Songs of the Return," in the *American Journal of Semitic Languages*, vol. 11.

tionship and association with a member of the royal line of David would create in them a feeling of superiority over the descendants of those who had remained in the land. These, of inferior stock to begin with, had further degenerated in the eyes of their returned brethren by intermingling with other peoples who had migrated into the ruined region. This feeling of aloofness in time bore fruit in the hostile interference which they soon suffered from their neighbors. Disappointment met their glorious hopes for rebuilding Jerusalem and the Temple.

The serious foreign interference which is mentioned in Ezra 4 as causing the complete cessation of their work in rebuilding the city walls belongs to a much later date. However there must have been lesser attacks and many annoyances by the Samaritans and booty seeking Arabs. In addition to these interruptions, drought and crop-failure⁴⁷ resulted in famine and direct distress. The taxes levied among themselves for the repairing of the desolate ruins would be heavy enough but when in 526 B. C. and following years the armies of Cambyses passed through the land on the way to and from Egypt, their requisitions would still further impoverish the people, perhaps deprive them of the very necessities of life.⁴⁸ Sellin⁴⁹ mentions a catastrophe which he does not describe, as destroying a large part of those who returned, but it does not seem to be necessary to look any further than the general conditions which prevailed in order to account for the limited achievements of the home-comers.

For at least the next sixteen years we have no trustworthy record of anything that occurred. The Chronicler's records are not arranged chronologically and the event referred to in Ezra 4 happened somewhat later. From the books of Haggai and Zachariah⁵⁰ we are led to believe that the spirit of the colony was almost crushed out. That they did not yield entirely to the force of cir-

47 Haggai 2, 16, 17.

48 Cf. Meyer's *Entstehung des Judentums* 84, n.; *Geschichte des Altertums* 3, 194; and Stade's *Geschichte Volkes Israel* 2, 115 f.

49 *Serubbabel* 7.

50 Haggai 1, 2, 9-11; 2, 3-5, 16; Zechariah 8, 10, 13.

cumstances is due to the survival among them of two great desires. The first of these was religious in character and based upon their affection for the site of the former Temple. They longed to see the Temple of Solomon restored, believing that Jehovah's anger continued as long as it lay in ruins.⁵¹ This desire was doubtless kept alive by the priests. The second desire centered in the person of Zerubbabel⁵² of David's line. Their national hopes were never allowed to die while he was with them. These two hopes were closely linked together in the minds of the people at this time for it was felt that only a descendent of David and Solomon was a fit person to rebuild the Temple where Jehovah should dwell once more.

The chief purpose that animated those who set forth from Babylonia on the return was the rebuilding of the Temple. For the sacred vessels of the former Temple and other goods for its reconstruction, Sheshbazzar was particularly responsible. It is represented as the special object of the decree of Cyrus.⁵³ But at least sixteen years after their arrival in Palestine we find no reference in Haggai or Zechariah to even a partial achievement of this purpose.⁵⁴ It is true that under Sheshbazzar the colonists worshipped at an altar of burnt offering on the site of the Temple in Jerusalem but Hölscher⁵⁵ suggests on the basis of Jeremiah 41, 5 that even this may have been erected previous to the return by worshippers who remained in the land. But nothing in Haggai or Zechariah supports the statement in Ezra 5, 16 that the Temple foundations had been laid by Sheshbazzar and its construction continued for some time.

That the Temple was not built in these first years by

51 Haggai 1, 8.9.

52 Haggai 2, 22.23.

53 Haupt notes that in a similar way Croesus presented most of the columns required for the building of the temple of Artemis at Ephesus as well as some cows of gold. Cf. *Encyclopedia Britannica*, (11th ed.) 9, 672b-673a where Persian respect for this temple is referred to.

54 The laying of the Temple's foundation which is mentioned in Haggai 2, 18 refers to the work done in September 520 B. C.

55 *Die Propheten* 334.

the returned Exiles, in spite of the fact that this was their main purpose, can well be accounted for by the conditions which faced them. The possibility of erecting the structure which was to be the crowning glory of the re-established Jerusalem depended primarily upon rapid and successful results from labor bestowed upon their own dwellings and fields. We have seen what disasters met their efforts at rehabilitation and it is easy to understand how they would feel compelled to postpone from year to year the realization of the glorious plans which had appeared so beautiful in distant Babylonia. Haggai must have heard many times the expression which he attributes to the people,⁵⁶ "It is not time to build Jehovah's house." However, thoughts of the desirability, even of the necessity of its construction would remain in the hearts of some, particularly among the priests. Even though many may have grown less zealous and have considered the altar of burnt offering sufficient, yet enough of the original purpose of the expedition remained in 520 B. C. to make the appeal of the prophets of that year, effective.

Sellin⁵⁷ tries to explain the fact that not even a beginning was made on the Temple construction in the years immediately after the return. Jeremiah 25, 11; 29, 10 speaks of a desolation of seventy years under which the land should suffer and in 536 B. C. but fifty years of this prophesied period had elapsed. Hence, he conjectures, an immediate erection of the Temple was not considered necessary and it was not until the years 522-519 B. C. that signs appeared which indicated to the prophets that Jehovah was preparing to dwell again in His House in Jerusalem.

But the activity of Haggai and Zechariah in 520 B. C. can be accounted for without supposing that they had this prophecy in mind and it is hardly probable that all the Temple vessels would have been surrendered to those who returned in 536 B. C. when no hopes were enter-

⁵⁶ Haggai 1, 2.

⁵⁷ *Serubbabel* 10.

tained for their use within the next twenty years. Selin's conjecture further loses force if the "seventy years" of the prophecy is considered merely as a round number indicating a more or less indefinite period of time.

Though the idea that they had not yet emerged from the period of Jehovah's wrath doubtless dwelt in the minds of some during these years, such an idea would stimulate rather than retard work on the Temple. It seems much more reasonable to suppose that Sheshbazzar and the early colonists did actually make some small attempt upon the foundations of the Temple. Possibly with the priests, they cleared away some of the debris from the Temple site. But they must have achieved such insignificant results before the serious interruptions began that no striking traces of their work remained and the very recollection of them passed out of the popular mind in the severe struggle for a bare existence that followed.

The gold and silver Temple vessels which were brought back to Jerusalem by Sheshbazzar are not mentioned again. They may have been carried off by some Bedouin robber band or seized by the passing armies of Cambyses just as Hezekiah stripped the Solomonic Temple to meet the demands of Sennacherib.⁵⁸ We can hardly conceive of the people parting with them voluntarily as long as hopes for the Temple remained.

The part that political aspirations played in this period of Jewish history is also very prominent. Hopes which had been raised to a high pitch and colored by Deutero-Isaiah in the latter years of the captivity had centered in the Davidic scion, Zerubbabel, from the day of his birth and grew in intensity as he approached manhood.

In 1st Chronicles 3, 17-19 Zerubbabel is the name of the first son of Pedaiah who is the third son of Jehoiachin. But in the genealogical tables of Matthew 1 and Luke 3, as well as in Haggai and Ezra 3, 2.8; 5, 2 and in Nehemiah 12, 1, Zerubbabel is the name given to the son of Shealtiel who is the first son of Jehoiachin. Kim-

58 2nd Kings 18, 13-16.

chi and Henderson propose that Pedaiah was the son of Shealtiel and hence that Zerubbabel was Shealtiel's grandson, but the period of the captivity is scarcely long enough to allow for three generations. Köhler⁵⁹ assumes that Zerubbabel was the son of Pedaiah by a levirate marriage with the widow of his elder brother Shealtiel and hence the legal heir of Shealtiel. Mitchell follows the Septuagint *Shealtiel* in place of the Masoretic *Pedaiah* in 1st Chronicles 3, 19. Many others prefer Aben Ezra's simpler theory that a childless Shealtiel adopted his oldest nephew Zerubbabel, son of Pedaiah. Recently Albright has proposed⁶⁰ that since *Zerubbabel* is a common formation in Babylonian we may believe that there were two cousins so named, one the son of Shealtiel, the other the son of Pedaiah. If there were two Zerubbabels it was Zerubbabel ben-Shealtiel who achieved fame.

Zerubbabel's youthful age when he laid the foundation of the Jerusalem Temple in 520 B. C. is evident from the following computation.⁶¹ 2nd Kings 24, 8 indicates that Jehoiachin was eighteen years old when he was carried captive to Babylon. Thirty-seven years later (2nd Kings 25, 27) he was taken from prison and given a place at the court of Evil-Merodach. At this time in 561, B. C., as a pensionary of the Chaldean king he could establish a harem and about this time his sons were probably born. Twenty years or more later these sons, Shealtiel, Pedaiah, and the others, could have become fathers. Zerubbabel of the third generation was accordingly born in Babylonia about 538 B. C. and in 520 B. C. therefore he was a youth of about eighteen.⁶² We have already referred to the exaltation of the hopes of the exiles in 561 B. C. when their king Jehoiachin was recognized at the Babylonian court. At his death, his eldest son, Shealtiel, was probably accorded official recognition as the head of the Jews. Great joy would arise among the ex-

59 *Die Nacherilischen Propheten* 115.

60 *Journal of Biblical Literature* 40, 108.

61 Cf. Meyer's *Die Entstehung des Judentums* 79.

62 Cf. Haupt in the *Journal of Biblical Literature*, 32, 108.

iles when a royal heir was born, the first grandson of Jehoiachin. Haupt⁶³ holds that this joy is pictured in Isaiah 9, 6.7. The hopes that were associated with the new babe were raised to an especially high pitch by the approach of Cyrus who was hailed as the deliverer of the Jews. Davidic blood flowed in the veins of the child and therefore he became the bearer of the national hopes in the hearts of the people.

These hopes followed the child when he was taken as a babe with the band of those who returned to Jerusalem under the permission of Cyrus. In Ezra 2, 2 and Nehemiah 7, 7 he is numbered among the twelve elders under whose leadership these accounts represent the return to have taken place. The boy, Zerubbabel, however, was probably under the protection of Sheshbazzar whom we have seen to be the real leader of the expedition. Nothing more is known of Sheshbazzar and it is probable that he died about the time that Zerubbabel was approaching his majority in 521-520 B. C. Following its usual policy of appointing as governors of subject peoples, their recognized chiefs, the Persian government, perhaps as one of the first official acts of Darius, gave this office in Judah to the youthful Zerubbabel. A legendary and wholly untrustworthy account of his selection for the governorship is given in 1st Esdras 4, 13 ff.

The national hopes of the Jews in captivity consisted in the expectation that the Davidic dynasty would some day be re-established on the throne in Jerusalem. The recognition and elevation of Jehoiachin by Evil-Merodach in Babylon in 561 B. C. and later the whole treatment which Cyrus accorded the Jews served to raise their hopes for ultimate political independence to such a high degree that many years of misfortune and continuous calamity following the return could not dissipate their confidence as long as one of the Davidic line was with them. The turmoil which existed just before and at the time of the ascension of Darius to the Persian throne and

63 Cf. *Orientalische Literaturzeitung*, 12, 67.

his early appointment of the Davidic scion to the governorship of Judah certainly must have served to rearouse any heart in the Jewish community around Jerusalem, growing weak in its faith.

THE RE-AWAKENING IN 520 B. C.

Nevertheless, the mere re-awakening of these slumbering desires for the restoration of their independent national existence would hardly be sufficient to account for the actual attempt to achieve such hopes. To even the most reckless, an attempt in their own power would seem to be foolhardy and hopeless. They all had seen the mighty armies of Cambyases in recent years and even when the division of the Persian empire seemed imminent before the success of Darius, the company around Jerusalem in their weakened condition must have known well that they stood no chance of success in rebelling against even a portion of a divided Persian power.

But, associated with the Jewish political hopes were their religious expectations. These were to be fulfilled when the Temple had been completely restored by one of the line of David. Sellin⁶⁴ has outlined in five paragraphs the things that characterized the popular expectations of this period; (1) Jehovah will appear in Zion to dwell in the midst of Judah as soon as a house is prepared for Him there. Cf. Haggai 2, 4; 1, 14 and Zechariah 1, 17; 2, 16 f. (2) A second body of Jews was expected to return from Babylonia. An assembly of Jews would gather in from the whole world for the completion of the Temple. Cf. Zechariah 6, 9-15; 2, 10 f. (3) A mighty movement was to occur in the whole inhabited world, in which all peoples who did not oppose Jehovah would survive and bring their treasures to Jerusalem to add to the glory of the new Temple. Cf. Haggai 2, 6-9. 21-23. (4) The land of Judah was to become wonderfully fruitful. Material prosperity was to replace the

64 *Serubbabel* 15 ff.

desolate condition of Jerusalem and the famine-stricken country round about it. Cf. Haggai 2, 9.19. (5) As soon as Zerubbabel had completed the Temple, he was to ascend the throne of David as the one appointed by Jehovah. Cf. Haggai 2, 21-23.

The confidence underlying these expectations was based on the belief that because this kingdom was to be the kingdom of Jehovah himself, He would establish it by some mighty wonder of His own power. The weakness of the Jewish colony was immaterial to these people of faith for the tottering Persian empire lent substantial reinforcement to the prophetic announcements, "I am shaking heaven and earth," and, "Not by might nor by power but by My spirit."⁶⁵

HAGGAI AND ZECHARIAH.

We must look to the prophets Haggai and Zechariah and others⁶⁶ of their spirit in order to account for the sudden renewal of work on the Temple in 520 B. C. in the midst of adverse local circumstances, and for the political insurrection which centered about the person of Zerubbabel. These prophets, moved by the turn of world events to believe that the day had arrived for the fulfillment of their political hopes, issued the call to the people, first to make strenuous efforts to prepare the Temple at Jerusalem for Jehovah's coming, and then to herald Zerubbabel as Jehovah's chosen one for the head of the new kingdom. At the time of the repeated rebellions which faced Darius in every quarter, in the presence of such promises, hopes and faith as the Jews possessed and at the sound of the prophetic summons of Haggai and Zechariah, it is not to be wondered at that the rashness and futility of the whole affair was lost to sight and skeptics were silenced.

⁶⁵ Haggai 2, 7.21 and Zechariah 4, 6 and cf. Meyer's *Geschichte des Altertums* 3, 1914.

⁶⁶ Such as the authors of Psalms 20, 21, 110 and 132 and other passages which Haupt holds to refer to Zerubbabel. Cf. *Journal of Biblical Literature*, 37, 209-218.

Subsequent events proved that the Jewish hopes were unjustified. Haggai issued his first appeal on August 28, 520 B. C.⁶⁷ and the people responded by going to work on the Temple. Three weeks later on September 21, 520 B. C.⁶⁸ he again addressed the people and prophesied the overthrow of the great world empire and the exaltation of Zerubbabel. During the month of September it is possible that the site of the Temple was cleared of debris and the foundations were examined and repaired. But the turning aside of any number of hands from the procuring of the necessities of life would soon be felt and the limitation of the resources in the little community would become all too apparent. Discouragement was the inevitable result and doubtless a pessimistic view of the situation was spread abroad by many of the workers a few weeks after the work was undertaken. To combat this growing depression Haggai appeared again on October 17, 520 B. C.⁶⁹ and challenged the courage of the builders, picturing the glory and prosperity that would soon be manifested when Jehovah acted. But the extravagant promises which the prophet felt justified in making in October on the basis of the world situation of those weeks, failed to materialize. Discouraging and dissenting voices and shrugging shoulders reappeared and work on the Temple lagged again. On December 18, 520 B. C.⁷⁰ a fourth appeal was made in which he emphasized the absolute necessity of the Temple as a center of purification in the midst of the defiling foreign influences of the times and pointed to the increased harvest and vintage as the first sign of the return of Jehovah's favor since work on the Temple had begun.

The fresh outbreaks against Darius in the Persian provinces which the Jewish patriots hoped for, did not materialize. This was pictured by Zechariah on Febru-

67 Haggai 1, 1.

68 Haggai 1, 15; 2, 21-23. Cf. Haupt's emendation noted in the *Actes du Seizième Congrès International des Orientalistes* (Athens 1913) 75 and the *Journal of Biblical Literature* 32, 113, below.

69 Haggai 2, 1.

70 Haggai 2, 10.

ary 14, 519 B. C.⁷¹ in a vision in which four horses which had returned from traversing the earth are represented as having found it quiet and peaceful. The prophet adds the assurance from Jehovah that His house was to be completed in Jerusalem and that the "four horns" (the Persian power in the four quarters of the earth) would be lopped off. Zechariah also predicted, "Zerubbabel's hands have laid the foundation of the Temple, his hands will also finish it."⁷²

Many things were to happen, however, before its completion. In the spring of 519 B. C. the coronation of Zerubbabel⁷³ occurred—probably before the altar in the Temple court. This was foretold by Zechariah. About this time, Tattenai, satrap of Syria, arrived on a tour of inspection. Upon him rested the responsibility of preserving the Persian rule in Syria. As represented in Ezra 5 the Satrap became suspicious of the aspirations that existed behind the sudden renewal of work on the Temple and city walls. It seems improbable that Tattenai had not also been informed by enemies of the Jews, of the proposed coronation of Zerubbabel and the impending rebellion.⁷⁴ Hence, this too, must have been one of the leading reasons for his visit to Palestine. When he reported his findings to Darius, the king failed to see any great menace to his power in the activity of the handful of Jews at Jerusalem. He not only ordered that the Jews be permitted to proceed on the construction of their Temple but also commanded that they be assisted with funds from the royal treasury.

There can be little doubt that Zerubbabel and his political supporters fared differently. Nothing came from

71 Zechariah 1, 7-21. Cf. Haupt's "The Visions of Zechariah" in the *Journal of Biblical Literature* 32, 107-122.

72 Zechariah 4, 9.

73 Zechariah 6, 9-15. There is good reason to believe with Ewald, Meyer, Haupt, Smend, Nowack, G. A. Smith and others that the crown referred to in this prediction was meant for Zerubbabel instead of for Joshua (cf. verse 11) and that the "Branch . . . who shall rule upon his throne" can only be the Davidic scion, Zerubbabel.

74 So Haupt: cf. *Journal of Biblical Literature* 32, 114. Also cf. Meyer's *Geschichte des Altertums* 3, 195 f.

the proposed insurrection. From this date Zerubbabel's name disappears from the records. He was probably tried for high treason and either put to death or imprisoned in Babylon.⁷⁵

The next incident, of which a record is preserved in Zechariah 7, 1-3, occurred on December 7, 518 B. C. In this account, Bethel-sharezer, not Zerubbabel, is named as governor in Jerusalem. We also learn that the Temple had not yet been completed after two years of labor for in Zechariah 7, 3 the priests are designated not as being *in* Jehovah's House, but as being *for* it. This deliverance further sheds light on the state of mind that prevailed after the failure of Zerubbabel's rebellion. The prophets and doubtless most of the people with them, had laid aside their political hopes—at least had postponed them to an indefinite future—and had resigned themselves with the best grace possible to Persian rule. On this occasion the prophet had so far reconciled himself to the existing situation as to deem it best to favor the abolishment of certain fasts which might have kept alive a spirit of hostility and prejudice against the Persian power under which they were living.

The Temple was not completed until about April 1, 516 B. C.⁷⁶ Zerubbabel's hands, however, were not present to finish it, as Zechariah had predicted. The priestly party under Joshua became the dominating group within the city. The Persians, whose rule the priests favored, permitted them to develop a hierocracy as they desired.⁷⁷

Newberry, S. C.

December, 1924.

75 So Haupt, cf. *Journal of Biblical Literature*, 33, 161.

76 Ezra 6, 15.

77 Cf. Benzinger, *Archaeologie* 315.

ARTICLE III.

THINGS THAT ARE CAESAR'S.¹

BY DR. GEORGE ALBERT GETTY.

There are two things of which I am proud and for which I never cease to give thanks unto God—first, that I am a member of the Church of the Lord Jesus Christ with all of the spiritual privileges and benefits which that implies; and secondly, that I am a citizen of this great American Republic, the fairest and best land and government that the sun has ever shone upon. I know of no higher honor that could be bestowed upon a human soul than it should be able to claim these two titles—"Christian" and "American."

I take it for granted that the most of those who have gathered here today are *Lutherans*—that is to say, the most of you are members of that great body of Christian believers which accepts the canonical scriptures of the Old and New Testaments as the Word of God and the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Word and of the faith of the Church founded upon that Word. I take it for granted likewise that the most of those assembled here are American citizens with profound veneration and love for the starry flag which floats over this favored land and for the government and free institutions for which that flag has ever stood. We are *Christians* and we are *Americans*. We are loyal to the Church and we are loyal to the State. But is there any relation between these two great institutions both of which are so dear to our hearts? If there is any relationship between the Church and the State, what is it? This is a question of vital importance and upon its answer much depends in every way.

¹ An address delivered at the 39th Annual Reunion of the Lutherans of Pennsylvania at Altoona, Pa., July 24, 1924.

There have been, generally speaking, three theories held by men as to the relation between the Church and the State. First there have been those, and there are those to-day, who maintain that the State is supreme and that the Church exists merely by tolerance on the part of the State and is always subject to the authority of the civil powers. In ancient times the Roman Emperor was given the title "pontifex maximus." By virtue of his position as supreme ruler of the State, he was likewise acknowledged as the head of all organized religion within the realms of the empire and his word was final in the religious life of his people. In more recent times we have had in several European countries "established" or "state churches"—churches established by the civil authorities, maintained out of the public revenues, and in whose internal affairs the civil authorities took a predominant part, even at times determining the doctrinal position and general character of the preaching from the pulpit. The dangers of such a system are apparent and have been clearly shown in history. Under such a system the Church is no longer responsible to God, but to the powers that be; her business is not to please God, but to please the government; her mission is not to seek and to declare the truth, but to ascertain and promulgate the policies of the rulers of the land. Under such a system the Church loses her divine character and becomes merely an agency for carrying out the decrees of men.

Secondly, there have been those, and there are those to-day, who hold that the Church is superior to the State and that it is the Church's business to dominate and control the civil government. In early Old Testament times the Jewish nation was a "theocracy," in which at first God was the only King, and in which later men held the high offices of State only as they were chosen and anointed by prophet and priest speaking in the name of God. The brilliant and spectacular efforts of Savonarola had as their object the establishment of a "theocracy" in Florence, in which Jesus Christ should be King, and in which all civil power should be used for the furtherance of the interests of the Church. This theory of the su-

premacv of the Church over the State has always persisted in all the activities of the Church of Rome. It is Rome's boast that that Church is "*semper idem*"—*always the same*,—and there can be no doubt that the purpose behind Rome's persistent interference in political affairs is to place the pope at the head of all earthly governments and compel them to bow the knee before the hierarchical power of the Roman pontiff, as did the emperors and kings of the middle ages. I need not stop to point out the dangers of such a theory. Were it possible for us to have ideal men at the head of the Church's affairs, perhaps Rome's ideas might be found feasible, but the testimony of more than a thousand years of world history bears witness to the fact that such political power wielded by the Church has been injurious alike to Church and State.

Here in America a third theory as to the relation of Church and State has been worked out. Our belief is that the Church and the State should be independent, each functioning in its own proper sphere, each co-operating in broad sympathy with the other, but neither undertaking to dictate to the other in those matters which lie within its own jurisdiction. We have come to believe in America, and properly so, that it is only under such an arrangement that religious freedom is possible,—only where such a relationship prevails that it is possible for earnest souls to carry on their search after truth and to worship the Lord God of heaven and earth in accordance with the dictates of their own hearts and consciences.

We of the Lutheran Church in America have always prized this independence of Church and State. We believe that it is the legitimate working out of the great underlying principles of the Reformation. We resent any infringement of the rights and privileges of the Church, but on the other hand must exercise scrupulous care that as a Church we do not interfere with the functions which properly belong to the civil authorities. It is a grave question as to how far the Church *as a Church* is justified in dealing with matters of legislation. Her

influence in the State is to be exerted indirectly through her members acting individually as citizens rather than by direct action of the Church as a whole. It is entirely within the province of the Church, however, to hold up before her members ideals of citizenship and to suggest how the influence of citizens may be exerted to the best advantage.

The Church's chief concern is to bring men into their right relationship with God through our Lord Jesus Christ. Just now one of the most important subjects engaging the attention of the United Lutheran Church in America is that of Evangelism. The Church must seek to reach out into the vast mass of non-Christian and anti-Christian men and women to be found in this land and win them to Jesus Christ. But when a man becomes a child of God through faith in the Lord Jesus Christ, he becomes an entirely different man from what he was before. His religion, if it be worth anything at all, will influence him in every sphere of life and in every relationship he sustains to those about him.

A man who is a Christian must be a Christian in his home and family. He must be and will be, a Christian husband, father, brother. He must be governed in his domestic life by the teachings of his Lord. A man who is a Christian must be, and will be, a Christian in his business, carrying with him to the bank or the store or the shop, the principles and the spirit of the gospel of Jesus Christ. A man who is a Christian must be, and will be, a Christian in society and among his friends and acquaintances must necessarily comport himself as becomes a child of God. A man who is a Christian must be, and will be, a Christian in his amusements and pleasures, as well as in his worship in the sanctuary on the Lord's Day. AND—the man who is a Christian must be, and will be, a christian in his relation to the government under which he lives, fulfilling his obligations and discharging his duties conscientiously, as a child of God is bound to do in all the relationships of life. If there were any doubts lingering in our minds on this point,

those doubts must be forever banished by the plain declaration of our Lord, when the question of paying tribute or taxes was put to him. In answer to the inquiry he said, "Render unto Caesar the things that are Caesar's." If Jesus counselled his disciples of 1900 years ago to render obedience to the corrupt government of the imperial Caesars, certainly none the less does he lay a solemn obligation upon us here in America to fulfill the obligations of citizenship faithfully, conscientiously, and as a part of our religious life.

I believe that it is a fact that no man can successfully question that the Lutherans of America have never been found wanting in their patriotic devotion to the interests of our nation. At the great merger convention in New York City six years ago Doctor Schmauk thrilled the hearts of all those who heard him, as rising in his place upon the floor of the convention, he rehearsed the part that Lutherans had played in every great crisis of our national life. In the great World War no class of men went forth from their homes more cheerfully, suffered more patiently and died more valiently, than did those who had come from Lutheran homes and who had been confirmed at Lutheran altars. I am proud to think that in the citizenry of this broad land there is no class of people more sturdy, more devoted, more loyal, more ready to fulfill their obligations to the State and the government than are the men and women of the Lutheran Church. I believe, however, that there are a number of subjects about which we should be thinking very seriously just now, so that our convictions may be sharp and distinct, and so that as Christians in the State, we fail not in our duties to God, nor in our duties to this great Republic.

I have not come to you to-day to talk about those common and well recognized duties which all of us owe to the State, such as paying our taxes honestly, promptly and cheerfully; casting our ballots faithfully and conscientiously; serving on juries and performing such other service as may be required of us from time to time by the

civic authorities; but rather to bring to your attention two great subjects about which you are all reading and hearing much in these days, and upon which it is, I firmly believe the duty of every sincere Christian to take a clear and advanced position in order that his influence may be exerted to the fullest extent, and for the best interests of all concerned.

The first of these two subjects is that of LAW—reverence for law, obedience to law, enforcement of law.

Since the close of the great World War the world has been passing through an era of lawlessness. Not only in our own country, but also in other lands beyond the seas, there has been a general lowering of the standards of human conduct and a disregard for all law, human and divine. This state of affairs is perhaps only what is to be reasonably expected after the stupendous and world-wide convulsion that has taken place within the past decade. As a great swell follows in the wake of the ocean liner, so does a wave of lawlessness follow in the wake of war, and the greater the war, the greater its effects for evil upon society as a whole. When hundreds of thousands of men during weary months of struggle devote themselves to the task of destruction and death, when all the laws which ordinarily govern human conduct are cast to the winds under the plea of compelling military necessity, when the minds of men have become accustomed to violence in every form and the sacred rights of life, family, and property have been ruthlessly trampled under foot, it takes considerably more than the mere signing of a peace treaty and the silencing of the great guns, to still the angry passions and to quell the turbulent spirits of mankind. One of the deepest wounds inflicted upon humanity by war is the destruction of manhood's ideals and the lowering of the morale of the world. The logical aftermath of a great war is an era of lawlessness.

In our own country at the present time there are many people who declare that the adoption of the Eighteenth Amendment and the passage of the Volstead Law has

contributed largely to the wave of crime that has swept over our land. It is pointed out that the law against intoxicating liquors is flouted by many; that some of the public officials charged with the enforcement of the law are putting forth only half-hearted efforts to fulfill their sworn obligations, or worse still are conniving at the violations of the law; and that certain elements in the public press are constantly holding up the law to scorn and ridicule. Again and again by men in public life whose intelligence should lift them above such folly, the statement has been made that the Eighteenth Amendment is largely responsible for the wave of crime which fills the first pages of our daily papers from day to day with gruesome details of hold-ups, robberies, murders and the like.

Personally I have no sympathy with any such sophistry. "Booze" always has been, and I suppose will always be, the prolific source of every kind of crime, and now that it has been out-lawed it is still the breeder of lawlessness. It has always done this in the past, and it will doubtless continue to do so in the future, until an aroused public conscience stamps it out once for all from this great land of ours.

It is my purpose, however, not to enter into any discussion of the liquor question in particular, but to speak upon the broader subject of law observance in general and to make the most earnest plea of which I am capable for an Americanism that in the broad light of noon-day, with smiling face and shining eyes that are neither afraid nor ashamed to look every man squarely in the face, declares its allegiance to government and flag by a one hundred per cent. observance of law.

There is nothing so vital to our national existence and nothing which should be so precious to each and every American citizen as that fabric of law which under the Constitution of the United States, and the constitutions of the sovereign states that compose our great and glorious nation, have been built up by successive generations of loyal and devoted men and women.

When I think of what the law means to us I am led to picture in my mind those wide sections of low flat land lying along the coast of the North Sea,—fertile land, covered with rich alluvial soil and capable of producing abundant harvests,—but land upon which men were for centuries afraid to expend any labor, because when storms swept over the sea the rising waters would sweep inland for many miles carrying devastation and death upon the angry waves. Then in the long, long ago, men began to build dykes to protect the land from the sea. As time passed successive generations added to these dykes, building them higher, and wider, and stronger, and extending them for miles and miles along the coast, and today the dykes of Holland hold back the angry waters of the sea and afford protection to the industrious farmers upon many hundreds of thousands of acres.

What the dykes have done for the farmers of Holland, the law is doing for men in every civilized land where its mandates are heard and obeyed. It stands between men and destruction; it holds back the devastating floods of human passion and chaos; it is man's defense against the horrors of anarchy; it guarantees to us those inalienable rights spoken of in the Declaration of Independence, "life, liberty and the pursuit of happiness"; it makes it worth while for a man to labor, to plant, to build, for it gives to man the assurance that he will be enabled to enjoy the fruits of his labors.

William Penn, the founder of this great Commonwealth once said: "Law without obedience is confusion; obedience without law is slavery." On a certain public building up in New England are carved these words: "Obedience to law is liberty." Ponder those statements for a little while, if you will. I am at liberty to drive my automobile on the public highways of the state and to speed up to thirty miles an hour with comparative safety, because there is a traffic law and because that law is known and obeyed. If there were no traffic law, or if that law were ignored;—if you and I and others drove to the right hand or the left as we might fancy, if we

travelled at whatsoever rate of speed the car was capable of making, if we took the crossings and curves without regard to the rights of others, if we felt at liberty to stop and park where and when we pleased, in the middle of the road, if we felt so disposed;—if that were the condition that prevailed, then I am sure that the most of us would not feel at liberty to go on the public highways at all. The thing that every motorist fears is a *lawless driver*, who ignores all rules and regulations, and is brutally indifferent to the rights and privileges of others. What is true of the laws governing traffic on the public highways is true of all other law. Law is designed to protect men and women in their personal rights and to afford them the largest amount of personal freedom compatible with the public welfare.

There are some who say, "I believe in law and I keep nearly all of the laws of the land, but there are some laws of which I do not approve and these I will not obey." I know, for instance, certain men of large means with vast property interests, and these men say that they believe most heartily in the laws which govern the holding of property and protect the rightful owner in the peaceable enjoyment of it, but some of these same men are publicly condemning the Volstead law and saying that they will not obey it. The thief and the bandit do not observe the laws of property; the man of property does not observe the Volstead law; one man seeks to violate one law and one another; and all of them are law-breakers. It is just as though a farmer over in Holland were to say: "The dykes which protect the land are on the whole a very good thing, but I do not like this great rampart of earth where it crosses my land; it interferes with my view; I will tear it down here and in time of flood depend upon the other parts of the dyke to hold back the torrent."

When the pilgrim fathers landed upon Plymouth Rock back in 1620, they recognized the utter futility of individual action and banded themselves together for the common good. Some of the monuments that mark the historic spots in and around Plymouth record the princi-

ple that entered into their solemn compact with each other. It was: "Each for all, and all for each." That principle has been interwoven into the magnificent fabric of government here in America. Every man is called upon to observe the laws that have been enacted for the common good of all; every man who violates the law is an enemy of society and of government, and by his lawlessness weakens the power of government and imperils your liberties and mine.

At this particular stage in the history of our nation one of the finest contributions that the Lutherans of America can render to the prosperity of our great Republic, is to bear unequivocal testimony by word and deed to the value of the law, the necessity of its wholehearted observance, and the necessity likewise of its rigid enforcement by all public officials. No Christian citizen has rendered unto Caesar the things that are Caesar's until he has manfully placed himself on the side of law and order in his community, his State and his Nation.

The second matter of which I wish to speak to you to-day is the duty of every Christian citizen of carrying with him into the political life of the times the principles of the gospel of Jesus Christ, and applying those principles to the relationships which exist between nation and nation.

Seven hundred years before the birth of Jesus Christ at Bethlehem the Prophet Isaiah, as he looked forward to the coming of the world's Messiah, declared that among the results of his mission to mankind would be the inauguration of an era of peace. "They shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up hand against nation, neither shall they learn war any more." When in the fulness of time Jesus was born at Bethlehem, the angelic chorus chanted to the shepherds on the hillside. "Glory to God in the highest; *on earth peace, good will to men.*" Nineteen hundred years have passed since then, and still the dream of prophet and the hope of

heaven remains unfulfilled, but the time has come when the children of God should bend their efforts towards the consummation of the principles of the gospel of our Lord

There is every reason why Christian citizens should work for a "warless world." In the first place just think for a moment of the unspeakable tragedy of such a war as that through which the world has recently passed.

The best statistics I have seen indicate that there were *eleven million men* who gave their lives in that titanic struggle. Eleven million homes in this world were darkened by the dark shadow; eleven million hearts were made to bleed, yes, vastly more for each of these victims had mother, father, sister, brother, wife, child or sweet-heart to mourn his loss.

Then besides the actual casualties, there were millions more that came back mere wrecks of their former selves—blind, maimed, shattered in body and in mind and in soul. Oh, the tragedy of it all! Surely there must be a better way of settling disputes among the nations. There must be intelligence enough among the statesmen of the world to find a better solution to international problems than the cruel strife witnessed within the past decade.

Consider, if you will the stupendous cost of war in terms of material wealth. This country was engaged in the war for 19 months, and the cost of our participation was more than \$26,000,000,000. It is estimated that the total cost of the World War to all the nations engaged in it, was in excess of \$200,000,000,000. Those figures mean but little to us. They are too large. They far exceed any concrete realities with which we are familiar. Yet even these stupendous figures do not tell the whole story. There have been many indirect losses to the world which it is utterly impossible to tabulate. There has been bequeathed to the generations that shall follow us immense burdens of taxation to meet interest on the national debt and to provide pensions for the soldiers and those dependent upon them. And there has been a dislocation of economic and industrial life throughout

the world that has affected practically every human soul now living upon this globe.

Perhaps the most startling fact in connection with war is this: should another great war break out among the nations of the earth, it would be far more deadly, far more costly in life and treasure, far more destructive in every way than the great conflict that closed six years ago. We know that all the results of modern scientific investigation are being constantly studied with a view to their possible use in war. We read of poison gases that may be released from swift airplanes and which are capable of destroying every living thing within a great city in a few moments. We read of efforts to find an invisible ray which like the ether waves of the radio will penetrate through any defense and carry instant death to those who stand in its path. The last war revealed the extent to which the achievements of science could be harnessed to the purpose to destroy and to kill; but the revelations of another such struggle are too horrifying for us to contemplate. It has well been said that "Unless civilization destroys war, war will sooner or later destroy our civilization."

In the light of such facts, I firmly believe that it is the duty of every child of God to lift his voice and exert his influence in every possible way, in order that war may be banished from the earth and that there may be ushered in an era of permanent and universal peace and good will among the nations. This is the logical outcome of the application of the principles of the Christian religion to the problems of statesmanship, and if the principles of the gospel of our Lord are good in the relationships between man and man, they will be found no less practical and no less beneficial when applied to the relationships between nation and nation. That is the goal towards which the Messianic Kingdom moves, and he that works towards such a consummation, does but labor together with his Lord.

It is indeed a cheering thing to look abroad and note some of the signs of the times. More than twenty-five

years ago when I first began to think seriously about the prophecies of Isaiah and Micah and other ancient prophets, in which they discoursed of a warless world, the fulfillment of such prophecies seemed but an idle dream. What progress has been made during the last quarter of a century! Perhaps it is because of the growing influence of Christianity, perhaps it is because of mere economic considerations, but the dream of the ancient Jewish sages is now the subject matter over which the leading statesmen of the world confer. Poor Czar Nicholas in 1899 led the way when he proposed the first "Peace Conference," at The Hague, and suggested that the nations seek to establish treaties and tribunals for arbitration so that international conflicts might be avoided. One nation proud of her military organization blocked the plan and prevented it from becoming the positive force in the life of the world that Nicholas desired, but a beginning had been made.

In the past twenty-five years every President that we have had in the United States has expressed himself as favorable to some plan for the prevention of international strife. A few years ago I visited the tomb of William McKinley at Canton. On that tomb are inscribed words uttered by the martyr in his last speech at Buffalo: "Let us ever remember that our interest is in concord not conflict, and that our real eminence rests in the victories of peace not those of war." William Howard Taft's greatest achievement was the negotiation of arbitration treaties with Great Britain and France. He would have gone further and negotiated similar treaties with other nations, had they been willing to do so. Woodrow Wilson at Paris demanded that there should be written into the Treaty of Versailles a section which should provide for a permanent League of Nations, the chief object of which should be the prevention of war. After having won the approval of the world at large his own proposition was at last rejected by the Senate of the United States, and he died a broken-hearted man, but cherishing his ideals of peace to the end. President

Harding in some of the last speeches that he made uttered a plea that this country of ours, if it were unwilling to adopt the League of Nations, at least declare its willingness to co-operate in the establishment of a World Court, where international differences might be settled in accordance with the principles of right and justice, rather than by an appeal to arms. President Coolidge and his able Secretary of State Charles Evans Hughes, have declared again and again their allegiance to the ideas and policies of President Harding in this respect.

Two main difficulties interfere with the realization of the ideals of international peace. One of them is partisanship. If a democrat makes a proposal that he honestly believes is for the best interest of the country or the world, there are a good many Republicans who feel in duty bound to oppose the proposition. And if a Republican statesman offers a solution to some of the vexed problems that confront the country, there are a good many Democrats who feel that even if it is as plain as that two and two make four, it must be wrong. It is time that we all of us learn that when a thing should be done *it should be done*, without regard to the political party to which the leader may belong.

The second difficulty that stands in the way of international peace upon a permanent basis is the real fear on the part of many sincere and patriotic souls, that in entering a League of Nations or World Court, or any other similar organization, there will be some surrender of our national rights. Of course there must be some surrender. I must surrender some of the things that I may consider my "rights" in order to live peaceably with my fellow men under any reign of law. The colonies in 1783 surrendered some of their rights in order to form this great and mighty Republic, and if they had been unwilling to make any such surrender, union would have been impossible, and no such nation as we have at present would ever have existed. And the question may be asked in all seriousness, What if we do have to make

some sacrifices, will the sacrifices be comparable in any way to the sacrifices which war exacts of us?

At conventions of some of the general bodies of other denominations—the Methodists, Baptists, Episcopalians, etc.,—strong action has been taken calling upon the civil authorities of the nation to find the means of establishing permanent peace upon the earth. The Synod of New York and New England at its convention last June memorialized the United Lutheran Church in America at its approaching convention in Chicago to issue a declaration in favor of a Permanent International Court of Justice and to inaugurate a program of education in order “that the 80,000,000 Lutherans throughout the world may be united and led in a campaign against war.” What the action of the Chicago Convention may be no one can forecast with certainty. We feel assured, however, that it will not be an extreme position. We do not believe for instance that the Lutheran Church would ever endorse the reckless statement that under no circumstances would its members support the government in carrying on a war, even if attacked from without by a foreign foe. If this country of ours were forced into a conflict with another foreign nation, it would be a source of sincere and profound regret to me, but I know that under such circumstances I would again lift my voice and exert my influence that the stars and stripes might float victorious on the field of battle. But in these days of peace I propose to do all that lies within my power as an American citizen to avert a clash of arms. To me it matters not whether it be the League of Nations advocated by Woodrow Wilson or the World Court urged by President Harding. The end in view is the same in both cases. To politicians and statesmen we must leave the working out of details, but the members of the Church of Jesus Christ here in America are entirely within their rights when they demand that steps shall be taken, and at once, in order that this fair land of ours may never again be subjected to the suffering and loss involved in war. It has often been said in other connections, “A

goes America, so goes the world," and in its position of leadership this nation of ours can at this present time lead the way toward the realization of our Saviour's purpose and inaugurate an era of peace and good will. To accomplish that great purpose every child of God should use his influence in his relations to the state as a Christian citizen.

If we love the old flag beneath whose protection we are privileged to spend our lives here upon the earth, let us ever remember that it was brought into being by the courage and self-sacrifices of heroic and godly men and women, and that around it cluster the associations of a century and a half of devotion on the part of several successive generations. Let us therefore be jealous of its honor and of the principles, the ideals, and the institutions for which it has ever stood. Only thus will we render unto Caesar the things that are Caesar's.

And if we love the Lord Jesus Christ and acknowledge him as Master and Lord, let us ever be mindful of the fact that he has placed the passion of patriotism in the human breast and that He has made it possible for us to manifest that passion in its noblest and purest form in the relations of Christian Citizenship. Let us remember that he calls all those who accept him as their Lord to fulfill to the uttermost their obligations to the state and government under which they live. Only he who renders unto Caesar the things which are Caesar's, renders unto God the things that are God's, for the Christian must be a Christian always and everywhere, in the Church, in the Home, in Society, and—IN THE STATE.

York, Pa.

ARTICLE IV.

THE MYSTERY OF GOOD AND EVIL.

An Attempted Synthesis.

BY T. B. STORK.

It is only by use of Hegel's dialectic that even an approach to a solution of this eternal mystery can be made. We all know the famous formula Being and Not-Being, which apart are meaningless; whose truth and reality are Becoming. So of good and evil, by themselves, apart from that third moment which is their truth and reality, they are without meaning, void, nothing. For they are not separate, independent entities, they are simply contradictories: it is only by their union in that third something that they gain truth and reality.

Apart from their union in that third moment, they have no significance. Nothing by itself, separate from all else, is good or evil. The killing of a man, the building a house, the cultivation of the earth; these have no evil or good significance, considered by themselves, apart and separate, no moral value attaches to them.

How then do good and evil acquire significance, become real? Is it not by the union of the two contradictories in that third something? It is their relation to that third moment which unites their contradiction, reconciles and explains it, and gives them their truth and reality. What then is that third moment which performs for them what Becoming does for Being and Not-Being? Is it not pointed out by their implied reference to some general purpose, some world movement, some great universal rule or law by which they are measured, by which we call that evil because it is contradictory of that rule, and that good because it is harmonious with it? It is the purpose or goal toward which all things move and as we define it we fix the character of good and

evil; for anything is good or evil according as it hinders or helps this universal purpose.

It is only in contemplation of this purpose that any act is good or evil; it is only when these contradictories are united in that purpose and we contemplate them in relation to it as either contradictory or harmonious that we find their truth and reality. Thus contemplated good or evil gain their true significance.

What then is meant by this third moment, this union of the contradictories in the purpose and goal of this world movement?

It may be permissible to make the thought clearer by way of analogy: good and evil may be likened to the two currents of electricity, positive and negative; each by itself valueless, and only made effective by their union. It is the struggle of good and evil that makes up the progress of the world purpose; it is in this struggle, this mutual contradiction, that they get their true meaning. The good must negative the evil and by so doing it shows itself to be good; were there no evil to negative, there would be no good. It is good because it negatives evil.

There is a curious instance of this or a very similar course of thought to be found in Plato's Dialogue on Friendship namely, "The Lysis." There he remarks, discussing the source of friendship, "would it not come to pass that good would no longer be useful to us" (supposing evil were to be removed from our path) "but had become useless? For if there were nothing more to hurt us we should have no need whatever of any assistance. And thus you see it would then be made apparent that it was only on account of evil that we felt regard and affection for good" . . . "This then it appears is the nature of good, it is loved on account of evil. . . but in itself and for itself it is of no use."

Which of course means that good is only known by and through evil, that they are contradictories only to be realized by their union. I am good, for example, when by an exercise of self-control I repress some evil propensity: were it not for the existence of that evil pro-

propensity, the good of my repression of it would have no existence. The two are correlative and in that repression, which is the union of their contradictories, they find their reality; for that repression of some individual propensity is a replica *in petto* of the universal purpose of the world, of the harmony of world movement. By that repression I become one with that great eternal purpose which rules the universe. What that purpose is, how it moves, and what its ultimate goal, I know not, but I know that I must follow and be one with it. Each individual may have a different notion of this purpose, of whither it tends, of what its goal may be, but whatever his notion, he has, with the utmost certainty, the further notion that it is his to further it; that what helps that purpose is good; what hinders it, evil. He further sees that the idea of good is closely bound up with the idea of evil; that the good is good because it negatives evil, nullifies the effort of evil to delay and defeat the world purpose. Why evil should be a necessary concomitant of good is partially revealed in this, that the good is its negative, its contradictory, and so defines itself. Without evil there could be no good, because there would be no struggle, no conflict, and it is by struggle and conflict that the world purpose accomplishes itself.

There is, too, a further suggestion by way of explanation that may be worthy of consideration. The possibility and existence of evil may be said to be one of the incidents of individuality. The Universe as we know it is made up of individuals, physically and spiritually each individual is separate, independent, of every other and of the whole, the Universe. That the particular is distinct from the universal is one of the conspicuous facts of our life, many wills and manifold personal traits and desires go to the making of each particular. They constitute its particularity, but often they are contradictory, antagonistic to the whole, of which the individual is part, and when in their function of identifying the individual these differences and distinctions come to the point of antagonizing, contradicting, negating the whole, they become evil. The individual must be maintained in his

individuality and these differences go to make it up; but again, he must be in harmony with the whole. How then are we to reconcile this maintenance of the individual with the requirements of the whole that the individual must be in harmony with the whole?

The answer is not difficult; the individual must of his own free will repress the antagonistic and contradictory differences which are evil, and thus, while these are repressed, the individual preserves his individuality by making the repression his own act, an expression of his own individuality. At the same time he is good by reason of his negating the evil; thus good and evil are united in the harmony of the individual with the whole, which is the truth and reality of both, and evil becomes an essential element in the good. Indeed, by this repression of the evil traits that contradict the whole, the individual does not infringe his individuality, but rather vindicates and emphasizes it in a way which he would be unable to do but for the repression of evil which has thus become possible. This repression gives occasion for a new and higher good, a more intensive expression of individuality. He has risen to a higher plane and his will thus surrendered is not a will negated, but a will transformed; his will does not lose its individual character, but while remaining his becomes the will of the whole as well.

This of course is but a partial explanation; why there should be any evil to be suppressed, to be negated by good, is the eternal problem. Why there should be this progress of the world, this struggle with evil; why the world could not have been perfect, complete, without need for struggle or progress or purpose we can only surmise. Perhaps many of the finer traits of character would never have developed save in this way; self sacrifice, self-control, unselfishness, and many other very precious gifts of character might only be attainable by this struggle of good and evil. On steps of conquered evils triumphant good ascends to Heaven. Tennyson has

said "That men may rise on stepping stones of their dead selves to higher things."

It might seem at first glance that the giving up of his will by the individual would be a loss of individuality, an infringement of his personality, but a further consideration will show that it is in reality a quickening and enlarging of his will and personality. His will is no longer his alone, separate, isolated, it is raised to a higher plane; it soars far above his humble self; it is the will of the Universal. It is a greater will because it is now God's will, and yet with all its added power it is still his individual will because of his own volition he has made the Universal will part of his own will. The mighty, unfathomable will of God flows through his lowly being as the wave of the mighty ocean laps and murmurs its resistless tide on the shore of some tiny inland cove.

This negation of evil by the good is especially evident in the most explicit statement known to us of God's will. The Ten Commandments are, with one exception, all prohibitory, negatives of evil. "Thou shalt not" is the burden of their message; even the apparently positive injunction to observe the Sabbath, when critically examined, is found to deal chiefly with what must not be done on that day. "Honor thy father and mother" is thus left as the only command that is not inhibitive in form, and this too will be found essentially negative in many details. Children must not do thus and so; parents must not provoke their children to wrath.¹ Such is the Scriptural exposition of the relations between them.

In that highest expression of the good, that climax of all the struggle between good and evil, when Christ gave His life for the world, it was in the negating of evil that it found the highest meaning of its good. "Nevertheless not as I will, but as thou wilt"² was the cry of Christ in that supreme moment when he gave up His will for God's will.

¹ "Fathers, provoke not your children to anger." Coloss. III: 21.

² Matthew 26:39.

Good and evil are thus seen to be contradictories whose truth is that third moment, that common term in which they both unite. Insensibly yet inevitably they group themselves around this third moment, this vital notion which gives them both significance. This notion or idea may be variously expressed, varying with the capacity, mental and moral, of each individual. Perhaps the highest intellectual expression is the notion of the whole of which all individuals are but a part and of the necessity that each individual must make part of that whole, must harmonize with it, must bow and conform itself to that Universal will which we call God. The highest obligation of the individual is to be an helpful, acceptable part of that sacred whole. To serve that whole faithfully with entire heart and soul is its great duty: that whole is God, who is the All, the Universal, of which the particulars are but parts.

This notion may be otherwise formulated; it may be stated as the purpose of the world movement, the mighty inscrutable will that guides and rules the world and its progress to that unknown goal; or again, it may be the will of God guiding and shaping the destinies of men and of the Universe; commanding in no uncertain terms absolute, unquestioning, obedience to his behests. That is putting it in a more personal form and one more intelligible to our human understanding, although of course God is much more than this, not merely a person, but a power, something utterly beyond our comprehension. But to all men, under various forms, it is the same; to the African savage, the cultivated Greek, the later Christian, there is ever present the notion of a higher power ruling every man, some common purpose; and the further notion that to be good he must suppress all that is contradictory of that power.

That these notions, in some shape and under some name, are universal among men, is surely as much a fact as any fact of the material, physical world, and are entitled to as much regard as such. These contradictory notions of good and evil unite to work out, complete the

notion of God's will. Without them, God's will would be as undefined as the notions themselves; separate and apart from it and from each other. We know God's will as contrary to evil as contrary to God's will. It is by its contrast with evil and by its suppression of evil that we learn to know it. Were there no evil we would be equally ignorant of good and of God's will.

We use the term "the will of God" because that interprets to our minds that continuous and apparently endless progress of the world, of the Universe, signifies the life and death of innumerable and manifold living creatures, the procession of the heavenly bodies, all that we see about us seething with change, rushing with the speed of light to some unknown destination. Had this mighty progress no hindrance, no obstacle to measure its power, we should not know it for what it really is. Did the will of God prevail unchecked, there would be a dead calm, no movement of progress would be perceived. It is by opposition to it, by the evil which we know to be evil because of that opposition, that we learn what the will of God is: for so His will manifests itself by its suppression of evil.

But all these notions, good and evil, the Universal purpose whose progress consists in their conflicting struggle and final union, are all ideas of the conscious mind of each man; outside of the human mind, so far as we have positive knowledge, these ideas have no existence. It is God's will as known to that mind that makes good and evil. Were it not for evil, that is a contradiction of God's will, the highest good—which consists in the repression of all disagreement with his will—would not be possible. All these are creations of the mind; must it be said then that they are only creatures of the mind, that their reality outside of the mind is merely conjectural? Are good and evil and God's will simply whatever each individual man happens to think them?

Solipsism, that word of dread, seems to threaten this course of reasoning, but unfortunately Solipsism is the inevitable and natural fate of all of us when strictly con-

sidered. The individual is perforce in many things the only measure. What is happiness but individual personal feeling, the particular state of that particular person? What is salvation itself but the condition of the individual, particular soul? We cannot escape Solipsism in these; it is forced upon us by reality itself, the reality known in ourselves, which is our highest reality. All I really know is my own inner state of feeling and of thought; my consciousness is my world, in which I am as lonely as Robinson Crusoe on his island. My happiness, my misery, my sensations, my ideas, are only mine; what other men feel, what lies beyond, **outside myself** in the physical world is but conjecture, the creature of inference and guess more or less certain. Solipsism then in this aspect presents the only condition for me. All I know immediately and without the shadow of a doubt is myself. The justly criticized Solipsism is that which seeks to assert for the findings and convictions of the individual a validity beyond its own consciousness upon the assumption that the external world corresponded with them. This of course is inadmissible, unwarranted. We do not know that our thought corresponds with the facts of the external world of reality, while we are compelled to treat them as our internal reality—the only reality of which we have assurance without possible question.

Jamestown, R. I.

ARTICLE V.

SHALL EDUCATION BE FEDERALIZED?

BY J. HENRY HARMS, D.D.

There has been introduced in the Senate and the House of Representatives at Washington a bill known as the Sterling-Reed Bill. In the Sixty-fifth Congress this measure was known as the Smith bill, in the Sixty-sixth as the Smith-Towner bill, in the Sixty-seventh as the Towner-Sterling bill. In the present Congress being introduced by Senator Sterling in the Senate and Representative Reed in the House it is known as the Sterling-Reed bill. The purpose of this legislation is "to create a Department of Education, to authorize appropriations for the conduct of said Department, to authorize the appropriation of money to encourage the States in the promotion and support of education, and for other purposes."

The following is an analysis of the bill:

ANALYSIS OF THE BILL.

Section 1. Establishes an executive Department of Education, with a Secretary, to be appointed by the President, at a salary of \$12,000 a year.

Section 2. Provides for an Assistant Secretary, at a salary to be fixed by Congress, together with such clerks and bureau chiefs as may be needed.

Section 3. Authorizes the transfer of the present Bureau of Education, and other educational activities of the government, to the new Department of Education.

Section 4. This section describes the duties of the Secretary.

Section 5. Authorizes the Department of Education to conduct studies and investigations in the field of education. The following fields of investigation are mentioned: (a) Illiteracy; (b) Immigrant Education; (c)

Public School and especially Rural Education; (d) Physical Education (health, recreation, and sanitation); (e) Teacher Training; (f) Higher Education. The Secretary is authorized to conduct other studies, as in his judgment may require investigation, both in this country and abroad.

Section 7. The sum of \$7,500,000 is appropriated annually for the education of illiterates over fourteen years of age, this sum to be distributed to the States, on the basis of the number of their native-born illiterates, to be administered by the States according to their own laws governing state funds.

Section 8. Authorizes an annual appropriation up to \$7,500,000 for the Americanization of immigrants, the method to be determined by each State participating.

Section 9. Authorizes an annual appropriation up to \$50,000,000, applying particularly to the rural schools, to be used for the partial payment of teachers' salaries, for providing better instruction and longer school terms, for the extension of public libraries, and for the equalizing of the educational opportunity of all the children of the land. For a State to qualify to use this fund it must agree as follows, first, to provide a legal school term of at least twenty-four weeks in each year; second, to enact and enforce a compulsory school attendance law requiring all children between the ages of seven and fourteen years to attend some school at least twenty-four weeks in each year; and third, to agree that the English language shall be the basic language of instruction in the common school branches in all schools public and private.

Section 10. Authorizes an appropriation up to \$20,000,000 annually for Physical Education and Instruction in Health and Sanitation.

Section 11. Carries an appropriation up to \$15,000,000 annually for the Preparation of Teachers, those already in service and prospective.

Section 12. Defines the manner in which a State may qualify to participate in these funds. First, it must accept this act of Congress by legislative enactment. Sec-

ond, it must provide for the administration of the funds. Third, it must designate its chief educational authority with whom the Department will deal in the matters involved. Fourth, it must especially charge the state treasurer with responsibility for these funds. Fifth, it must provide a sum equally as large, for the purpose, as that apportioned by the Department. Sixth, a State may accept apportionments for one or more of the objects named and defer acceptance of the others. Seventh, it must agree not to use any part of the apportionment from the Department for the purchase, rental, erection, preservation or repair of any building or equipment, or for the purchase or rental of lands, or for the payment of debts or the interest thereon.

Section 13. Defines the manner in which allotments shall be made, provides the forms of application and certification by the States applying for aid and provides also that all educational facilities encouraged by this Act and accepted by a State shall be organized, supervised and administered exclusively by the State, and the Secretary of Education shall exercise no authority in relation thereto. It further states that this Act shall not be construed to imply Federal control of education within the States nor to impair the freedom of the States in the conduct and management of their respective school systems.

Section 14. Authorizes the Secretary to prescribe plans for keeping of accounts and outlines a procedure to follow when in his judgment any State has failed to comply with the provisions of the Act.

Sections 15, 16. Deal with reports required to be made.

Section 17. Establishes a National Advisory Council to consult with the Secretary on subjects relating to the promotion and development of education in the United States, the Council to be composed of three groups, first, the chief educational authorities of the States; second, a group not exceeding twenty-five of educators representing different interests in education, to be appointed by

the Secretary; third, a group, not exceeding twenty-five, of persons not educators, interested in the results of education from the standpoint of the public; to be appointed by the Secretary. Only the actual expense of the members of the Council while attending conferences shall be paid.

Section 18. Directs the Secretary to make reports and recommendations to Congress.

In brief, the Sterling-Reed Bill proposes the expenditure, for the present, of \$100,000,000 for the promotion of education in the country. The attempt will be made at the next meeting of Congress to bring about the passage of the bill. In our judgment the Act would be dangerous and undesirable. It tends distinctly toward the federal control of education in America, in spite of the provision in Section 13 that the Act "shall not be construed to imply federal control." No one supposes that the government will be so stupid as to give away \$100,000,000 without assuming a very definite and decided measure of control in the uses to which these funds are put. This legislation would centralize the administration of all education at Washington. It would nationalize our schools. It would standardize the type of training which the children of the country will receive. And it is far from certain that the bill is either constitutional or scientific.

THE GROWTH OF FEDERALIZATION.

The Education Bill should be studied in the light of recent tendencies in legislation toward increasing federal control in education. Measures of this sort have been based upon a bare generality in the Preamble to the Constitution in Article 1, Section 8:1 which gives Congress power to promote the "general welfare" and to dispose of property belonging to the United States. To construe these references as a delegation of power to control public education, in a specific way, as contemplated in the Sterling-Reed Bill, would jeopardize two cardinal principles of our constitutional system, first the

principle of limited power, and second, the principle of the division of powers as between the States and the central government. And, indeed, the fact is, they have already been jeopardized by measures adopted since 1914 such as the Smith-Lever Act and the Smith-Hughes Act. And the question is whether we as a nation are satisfied to allow our government to grow more and more imperialistic.

Certainly in the matter of education the Constitution grants no power to Congress to nationalize it, as would be the effect, indirectly, of this bill. From the beginning education was regarded as a local, state, and private concern. In the convention of 1787 were men of learning and refinement. Nothing could have been more agreeable to their taste than the granting of the widest powers to the federal government to disseminate, supervise and even standardize education. And one of them, Madison, did propose a resolution looking somewhat to this end, which was not adopted. Their profound conviction was that the control of education should be left to the jurisdiction of private, local, and state authorities. The Constitution therefore contains no provision on the subject.

This silence however has never been interpreted as hostile to the cause of education. The government throughout our history has been helpful and sympathetic. The ordinance for the government of the Northwest Territory, passed in 1787, contains these words: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." The history of federal legislation in the aid of education shows (1) that lands and the proceeds of the sale of lands have been given in aid of such institutions and (2) that bureaus and agencies have been created for the gathering and diffusion of useful information upon subjects affecting the general welfare, free to all who might desire it. At the present time the Department of Agriculture operates in such ways as the Forest Service,

Weather Bureau, Bureaus of Miners, Chemistry, Soils, Public Roads, Animal and Plant Industry, Home Economics, and others. In the Department of the Treasury we have the Health Bureau. In the Department of the Interior is included the Bureau of Education. In the Department of Commerce we have the Bureaus of Census, Fisheries, Standards, and Navigation. In the Department of Labor is included the Bureau of Labor Statistics, the Woman's and Children's Bureau. These do not exhaust the list of agencies by which the government investigates and reports on subjects of vital interest to the nation. There are scores of them in the various departments. Reference is made to them to show that the government has been consistently sympathetic and generous toward education, both of a technical and general character. But it has always steered clear of the idea that education was a proper function of the national government. In the spirit of the Constitution it is not such a proper function. And it is just that doctrine of our law which is endangered by such measures as the Sterling-Reed Bill, which by subsidy and indirection make education a function of the government.

Notice how the degree of federal control has increased, mostly in recent years. Up to the year 1914 the policy of control was consistent with our tradition, but in that year the government made a radical departure from its policy in the passing of the Smith-Lever Act. This was an Act in the interest of agricultural extension. We had always been interested in the education of farmers, as also in artisans and engineers. And there is no doubt that the government's generous aid to agricultural and mechanical colleges in all the States, since the passage of the first Morrill Act in 1862, has been entirely beneficial. It has helped to make education more democratic in its ideals, and it has changed the ideals of universities and colleges from those of culture for its own sake into culture for public service.

But the Smith-Lever Act introduced into federal legislation for education two brand new features whose pos-

sibilities the general public scarcely realizes. These two features are, first, the "fifty-fifty" basis of apportionment of federal funds and second, the necessity of federal approval of plans to spend the money. And no one can read the Sterling-Reed Bill without seeing these two features sticking out in its provisions. The Smith-Lever Act provided first that in order that a State may secure its allotment of federal money it must appropriate a sum equal to the allotment, and second, that the plans of the State for spending the fund thus created must be approved by a federal agency. In other words, Congress had found a way to function in the field of education unknown before. Perhaps it only stumbled on this expedient of control. One cannot say. But it is turning out to be a good expedient for increase of power, and more and more appropriations are being made on the "fifty-fifty" basis and the basis of federal sanction and supervision. In the field of education there followed the Smith-Hughes Act of 1917, establishing a Board of Vocational Education, constructed on this plan. We have also the Industrial Rehabilitation Act of 1920, and the Maternity and Infancy Act of 1921, prescribing the same system of financing and supervision. And now comes the bill under review which in the same manner would subsidize the interests of education, on a scale never before attempted. Up until ten years ago the attitude of the central government toward the enterprise of education was professedly but generously friendly. It was a donor of public funds. From a donor it is fast tending to become a dictator. By reason of the conditions attaching to its gifts, since 1914, it is fast becoming a partner with the States not only in promoting the interests of education but in pronouncing upon the standard and drift of the educational programme. And it does not matter much what you call it, the part of federal legislation in recent years is nothing short of control of States in the use of federal funds and coercion in their application to local needs. The Education Bill, now in review, will by its passage and approval by the courts fasten upon the na-

tion a practice which is radically different, in respect to education, from that of over a century of its history. Or it will by its defeat serve to turn the nation back to the processes of that dual authority of the States upon the one hand and the Federal Government upon the other, which appears to have been the purpose of the framers of the Constitution to establish.

CONTROL BY SUBSIDY.

The bill in question will give Congress dictatorial control, in spite of the specious promise of Section 13 that it will not. The same promise was written into the Road Act. It also provided that the federal moneys paid over to a State should be administered solely by the State which would give an equal sum to build good roads. The doctrine of "States' Rights" was volubly professed. But notwithstanding that it happens to-day that not a mile of road can be built by a State with federal money without the permission of the federal officers and engineers who must first declare that the road proposed goes where they want it to go and stops where they want it to stop, and measures up to their requirements of what a road must be. And there is no reason to believe that the same control will not be developed under the Education Bill if it becomes a law. The States used to have "militia," but the name is almost obsolete. The militia have been subsidized by federal aid into the National Guard.

Congress cannot force a policy on a State but it can induce a State by grants of aid to endorse a policy it has framed. It can do things indirectly which it cannot do directly, under the Constitution. It can also stretch the term "general welfare" to accommodate its notions. If Congress can name the conditions on which the States shall accept the federal funds, which apparently it can do, and if further Congress can insist that States shall offer their programmes of education to a federal agency for approval, and all these Acts name that as a condition for receiving federal aid, then it is evident that these ex-

pedients put into the hands of Congress a pressure to use with States to adopt such standards as it may name, and this in effect amounts to practical control of the policies of education throughout the nation. The more such legislation Congress passes, of the "fifty-fifty sort," with conditions attaching to it of bureaucratic supervision, the more its power increases and the more centralized the authority of government becomes. By such methods it could accomplish objects forbidden by the Constitution. For example, a Child Labor Amendment is now being submitted to the States for adoption. In the future it may be much easier to prevent child labor by other methods than by amendment, if the present trend of legislation keeps up. For the labor of children being closely related to the problem of compulsory education, all that Congress would need to do would be to impose a condition in its educational policy that no State could get any public money which allowed child labor, and presto! the thing is done. Unquestionably, therefore, we have here in this Education Bill, as in all such measures, something new in government, a dangerous instrument of power. This "fifty-fifty plan" is loaded with dynamite for the Constitution. Congress having tasted of this dish of dictatorial control is not likely to resist its strong temptation. Governments as a rule do not relinquish power which they have gained. They increase and build it greater as they can.

This bill touches a field in education hitherto untouched by legislation, namely, elementary education. Having already in other Acts related itself in vital ways to secondary and higher education this bill if made a law would put the Federal Government in control, by subsidy, of the whole educational policy of the nation. It could say what kind of education should be given to the children of the Republic from their entrance to a public school to their graduation from a University. It would also by process of standardization affect all private, parochial and denominational schools and reduce them all in course of time to a drab conformity.

DO WE WANT A STANDARDIZED EDUCATION?

One of the aims of the Education Bill is "the equalization of educational opportunity for all the children of the land" (Section 9). That reads well, but under that pleasant phrase lurks the possibility of the complete standardization of education in America, something after the manner of the German Empire. Do we want to Prussianize our schools? Do we want a "standard education," approved at Washington, out of the same books, the same ideals, the same chalk and blackboards? In what pedagogy have we learned that it is wise, or even possible, to give the same sort of education to every child in the United States? What reason have we for believing that such a system of nationalization would be desirable? Is it possible to pour into the same mould the children of the South, of the North, of the East, and of the West? Is it scientific to attempt it? The glory of this country is its variety. To its variety we owe a great deal of its vitality. The sort of education which would fit one section would not fit another. A system which meets the requirements of one part of the population would not meet the requirements of another. A type of school which would stimulate one group of States would be deadening to another group. Education is a "creative interest." To flourish it must have freedom. And even if the bill in question became a law, the objection would still remain that standardizing education kills it. The principle on which the bill would operate is unsound and unscientific. For nothing kills initiative like conformity. State education, which always inevitably becomes bureaucratized and rigid cannot produce a vital citizenship. It is a machine which reproduces after its kind—machine-made men and women. It is inelastic and throttled by the fear of freedom and experimentation. It cannot fit into the complexities and varieties of human nature. And the bill in question would tend, if it became a law, to give the country a mechanistic education. And its great fault is that in the end it would not

serve, but injure, the "general welfare." Democracy has been called a "leavening," but it is not a "leveling." In education, as in politics, its hope remains in liberty under law. And the nation might well insist, before it be too late, that the Sterling-Reed Bill be defeated, and that education be left where the founders of the nation left it, in the care of State and local jurisdictions.

Another very serious harm would be done by "standardization." It would unbalance local programmes of education in the States which yielded to the temptation of the "fifty-fifty" distribution. Hungry legislatures would all too readily seek this "easy money." They will speedily adopt the central government's overture, for Americanization, vocational and physical training and the so forth. And in their zeal to get something for nothing, for these specific objects of the Act, they will neglect important items in their local budgets, not provided for in the federal offer. The result will be that the State's own educational system will be unbalanced. Many educational interests such as equipment and buildings, for which this act does not provide, will be neglected. The effect would be to disrupt the local system. Local items of the budget will suffer by the side of items which are exalted by federal favor and subsidy. The principle of distribution of funds in the bill is for this reason bad. It ought to have no place in educational legislation.

OTHER OBJECTIONS.

One serious objection to the creation of a Department of Education after the manner proposed in this bill is that it puts the business of education into politics. The Secretary would be appointed to the cabinet, as are other members of the cabinet, in reward for political service in the party which is in power. Under-secretaries and bureau chiefs would be appointed for the same reason. The authority to expend \$100,000,000, (and no one dreams that if the bill becomes a law this would remain

the limit, as years went on) would attract office seekers and political hangers on. Such an interest as that of education is too vital and too sacred to be put at the mercy of politicians. The result would be that the Department would be ruled by political, rather than educational, ideals.

Another objection to the bill is that it is based upon a wrong assumption. It is assumed that the States will not deal progressively and adequately with their problems of education and that therefore the Federal Government must intervene and interfere. No doubt there is backwardness in certain States. No doubt not all is being done that might be done to improve the educational systems. But in view of the dangerous features of this bill which offers aid from the central treasury the cure would add worse miseries than those we suffer. It is not sound to plead that because a State has mismanaged education within its borders therefore the Federal Government should take control. One might as justly plead that the States should take charge of the postal service because the Federal Government has sometimes mismanaged it. The way to promote the cause of education is "not with federal control but with better State control." And this can be brought to pass by information and stimulation and expert counsel, in surer and safer fashion than by subsidy and dictation as proposed.

Another objection to the bill is that it encourages blind faith in government to do anything it wants to do and do it well. But governments, even our own, do not do all things well. Ours did not manage its oil fields wisely. It did not manage its Veterans' Bureau with too much credit. There is too much looking to the government to get things done, and not enough of local enterprise and initiative. And measures like the one before us are often speedily acclaimed as cure-alls, as though the government had a magic power to solve all problems if the people only gave it larger powers. It is this illusion which leads to such proposals as those contained in the Sterling-Reed Bill, which win for them speedy popular approval,

and which in the long run will destroy democracy and set up an imperialistic state. This childish reliance on government to work wonders in our interest is responsible for the growth of bureaucracy in recent years. Our federal government now has 590,000 officers, chiefs, agents, and employees. With inconsiderate action, such as the bill in question, we have kept on adding to the structure of government. We are fast moving toward the time when we shall have no longer a Federal Union of States, inhabited by people who are able and eager to manage their own affairs, citizens of a great Republic, but we shall have an imperial government, and we shall be subjects of it and not its citizens, our initiative destroyed, our sense of responsibility gone, our democracy taken away.

Another objection to the bill is the sort of "leadership" it provides. It is not the leadership in education which the cause requires. It is the leadership of law and subsidy, of card indexes and reports and "red tape." There is nothing vital in such a service to the cause of education. A great department of this sort would discourage natural leaders. It would take away local responsibility and initiative. Nor would the "Council" provided for in Section 17, of about one hundred educators and laymen "to consult and advise with the Secretary" do any good. Instead of supplying "leadership" such a body would much more likely supply division of opinion and dissension.

Lastly, the effect of the bill, if it became a law, would pave the way to a paternal imperialism in education. This would be contrary to our philosophy of government. This would be antagonistic to our traditions of individual freedom and local self-government. The Republic was founded on the principle of the "concrete universal." The nation is an indestructible Union of indestructible sovereign States. The effect of such laws is to obliterate the States in the interest of the central government. They tend to change our system and style of government.

Education is a national concern which, however, does not mean that it should be "nationalized." The acceptance of funds from the federal treasury in the end means State servility to federal dictation. A programme of education under such a bill means surrender of States' responsibilities and States' rights. And as has been suggested, even if the bill becomes a law its "equalization of opportunity for every child" would not promote the nation's welfare. In such a scheme equality means identity. It means reducing all the children to one dead level, and that not the highest level. And the time has not come for the States to shuffle their responsibility over to the shoulders of the central government. To do so would lead to the last iniquity of all, of parents turning over their children to become the property of the State. It is local sovereignty which guarantees the future. Its surrender is the way of doom and madness. Rome was mighty when the Romans cherished their independence, when they shared together the burdens of the government. But when the Romans forgot their self-reliance and learned to feed at the full crib of government gratuity, to go to Caesar for both their bread and their amusement, then Caesar grew despotic and despoiled the people of their liberties.

THE GREAT NEED.

The great need of the country is not more education, but more education of a better kind. The vast scheme outlined in the bill does not touch the heart of the problem of education in America. That problem is to educate the conscience of the people. For this purpose Christian schools have been built and fostered. And their influence has profoundly aided and uplifted the standards of education. All these Christian schools and colleges are put in danger by such an Act as is proposed, because of its tremendous emphasis on public education and its value as the one and only great corrective for all the ills we mourn. By retaining the present Bureau of

Education, and possibly by improving and enriching its service to all the schools alike, public and private, the cause of education will be much better served than by enacting into law the Sterling-Reed Bill, which is out of harmony with our traditions, dangerous to our liberties, hostile to the highest interests of education, expensive, unscientific, unnecessary, and in the end, impotent to achieve the purposes for which it has been framed.

Philadelphia, Pa.

ARTICLE VI.

CURRENT THEOLOGICAL AND RELIGIOUS
THOUGHT.

(From the October 1924 Quarterlies.)

BY PROFESSOR J. A. SINGMASTER, D.D.

MIRACLES.

The subject of miracles is one of perennial interest. In an article in *The Expositor* on the "Ten Best Books on Miracle," Dr. H. R. Mackintosh has this to say on the way in which our Lord regards miracles:

The suggestion that Jesus would not have ventured His daring thoughts regarding miracle had He had before Him the modern scientific view of the world, is one at which faith only needs to look twice to reject it utterly. What Jesus lived by was not a world view, scientific or other, for that is something which is constantly being remodeled; He lived by communion with the living God, who does not change. And it is as we regain Jesus' thought of the Father and His absolute liberty to help us, that we become sure of both things: first, that miracle is an idea of permanent religious worth, secondly that those who have met God in Jesus and been changed by the meeting know themselves to be living in a world whose constitution is not at variance with those new departures initiated by God's love to which the name "miracle" is rightly given. My own impression, for what it is worth, is that every deeply Christian man believes in miracle, whatever he may say. Harnack, for instance, argues strenuously for the position that "as an interruption of the order of nature, there can be no such thing as 'miracles.'" But Harnack is a believer. Turn the page, therefore, and you will find him closing on a different note. "The question on which everything turns,"

he there writes, "is whether we are helplessly yoked to an inexorable necessity, or whether a God exists who rules and governs, and whose power to compel nature we can move by prayer." Could a more suggestive phrase be found?

THE SECOND COMMANDMENT.

In the *Expositor*, Rev. H. J. Flowers explains the reason for this Commandment. He says:

The philosophy at the back of this commandment is plain. Israel had no need to make gods of wood and stone, because they had for worship a God who had been clearly revealed in the facts of their national life, and who had spoken to them through the mouths of all the pioneers of the faith. They had a God who had appeared to Abraham, Isaac, and Jacob, who ruled the heavens and had created the earth, who sat a king on high, who had rescued them from Pharaoh and superstition, who had given them promises, and had worked miracles on their behalf. For centuries He had been hammering certain facts home to them, that He was Eternal, Invisible, Immortal, the Creator of the ends of the earth; that He had no form that men could see, that He ruled over all things, and therefore could not be confined to one spot; that He was spiritual, and therefore it was degrading to represent Him in the form of wood and stone; that He was holy, and therefore could not be enshrined in any visible thing; that His house was not made with hands, but was rather the human heart; that He could grasp the whole world and yet could delight in the companionship of a child; that He was a God of eternal majesty, and was therefore jealous of the purity of His worship.

THE ABSOLUTE RELIGION.

The false notion of the dependence of Christianity upon other religions has often been exposed, and is done

again by James Buswell in the *Bibliotheca Sacra* in an article on "The Alleged Genetic Relationship Between Christianity and Ancient Contemporaneous Religions." He points out a number of contrasts between them as follows:

1. The first contrast that should be mentioned is the uncompromising character of Christianity.

2. Christianity took in the sinner, regenerated and reformed him. Gentile religions, where they had moral requirements, eliminated the immoral from membership.

3. The debauchery of the cults of Aphrodite and Bacchus is said to be in contrast with the strict morality of certain other cults such as those of Eleusis (Demeter), Mithras, and Isis. Isis does not hesitate to identify herself with Venus, however; and the part played by sex and wine in the mysteries is surely a contrast with Christianity.

4. Sin, as an offense against a personal God, which was to be atoned for and forgiven, is a conception not found in Pagan religions.

5. Christianity was a non-secret religion, to be preached and expounded. We do not know that unbelievers were usually excluded from the celebration of the Lord's Supper. We do know that unbelievers attended Christian meetings, and Paul directs that even these meetings of believers themselves should be so arranged that unbelievers who might be present should be convinced and converted. We have no evidence at all of the existence of any Christian doctrine or formulae of worship which could not be properly revealed to an outsider.

6. Jesus was a deified carpenter, not a deified emperor. It would be difficult to find parallels to this process of deification.

THE FEDERAL COUNCIL.

Dr. Macfarland, General Secretary of the Federal Council, in an article in the *Christian Union Quarterly* defines the Council thus:

1. A clearing house of information, conference, consultation, and publicity on matters of vital common interest to all the churches.

2. A center of co-ordination in the several fields of denominational service.

3. A pioneer agency initiating and carrying on, in behalf of the denominations, new types of work for which they have no organized agencies and which they could not do alone even if they had such agencies.

4. An agency for developing organized co-operation among the churches of local communities throughout the country.

5. An organ of communication and co-operation with other agencies, national and international, including the churches of other lands.

6. Finally, an agency of the churches ready, upon call, to undertake any common task that may arise.

THE UNIFICATION OF AMERICAN METHODISM.

In the same Quarterly, Bishop James Cannon, Jr., of the M. E. Church South, presents the existing status of Methodist union.

The Joint Commission on Unification has held several meetings since 1922, and finally, by a unanimous vote of the commission of the Methodist Episcopal Church, and by an affirmative vote of 22 to 3 of the commission of our church, adopted a plan of unification. That plan was submitted to the General Conference of the Methodist Episcopal Church in Springfield in May, and was adopted with a very few dissenting votes. The bishops of the Methodist Episcopal Church South, called a special session of our General Conference, to meet July 2nd, and that Conference approved the plan by a vote of 297 to 75—four to one. The plan now goes to the annual conferences to be voted upon by them.

What is this proposed plan? It is a moderate, generous, brotherly plan. It was framed and approved by men who recognized the real differences of training,

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thinking, habits of life, and general surroundings of the people they represented; and yet by men who not only worship the same crucified and risen Redeemer, but who honour and revere the same earthly leaders—Wesley, Whitfield, Clarke, Benson, Fletcher, and Asbury; who hold to the same articles of faith, who believe in the same church policy, who emphasize the same doctrines of repentance, faith, justification, regeneration, sanctification, the witness of the Spirit, and the duty to carry the evangelistic message to the uttermost parts of the earth. And these men determined that, if they could not adopt a plan which would require the immediate administrative union of the churches and conferences in a common territory, they would certainly adopt one which would join forces wherever possible, in the United States or in foreign countries, in evangelistic work here or missionary work abroad; in educational, orphanage, and hospital work; in all social and reform work in this and in other lands; in short, in every endeavor to combat and to overthrow error, whether of worldliness, materialism, or narrow nationalism and to bring in the Kingdom of God, which is righteousness and peace and joy in the Holy Ghost. It was clear to these men that mechanical union could not be secured in many places without much friction, bitterness, and open strife. And so it was agreed that a progressive plan should be formulated—a plan which would provide for doing all the work together which could be done together without any more friction than arises in each branch of the church to-day. And when in any neighborhood or state, individual churches or conferences are ready to unite, the plan will make it easy to do so, but where they are not ready, they can stay apart and carry on their work as heretofore.

CHANGING CHINA.

Henry W. Bunn, who is well acquainted from personal observation with China, gives a hopeful view of the recuperation of that vast empire. We quote from an article in the (Dec.) *North American Review*.

Anyone familiar with the history of the Chinese State and of Chinese civilization must admit that the Chinese have in the course of the rolling ages shown themselves capable of any achievement. Extraordinary political genius went to the expansion of the Chinese State to its present territorial limits (I refer to the Eighteen Provinces) and to its solidification within those limits; still greater genius to the spread of the Chinese civilization throughout that area and its establishment so solidly that it has survived, without fatal impairment, many periods of political anarchy and economic distress. The longevity of the Chinese civilization is one of the most striking facts in human annals, and one of the most creditable.

The Chinese have shown in the past quite unparalleled power of recuperation. The question now clamors for answer: Are the Chinese genius and capacity of recuperation unimpaired? I believe they are. If yes, there is good reason to expect that the period of depression which commenced in 1796 with the accession of Chia Ch'ing to the Dragon Throne, is now culminating in the anarchy of the Tutchuns and will, through the efforts of such men as Wu Pei-fu, Chen Kwang-ming and the Tuchia of Shansi, with the co-operation of Young China (I mean the students of the latest vintages, whose attitude towards us of the West is sceptical), be succeeded by another phase of material prosperity and intellectual and artistic splendor.

THE DOCTRINE OF GOD.

In the *Hibbert Journal* Dr. Richard Roberts discusses "The Doctrine of God."

After speaking of the inadequate conceptions of God which have led some men astray, he comes to the conclusion that any real idea of God must include personality. I think this is the keynote of the doctrine of God. Since man is a person, he must have derived his personality from his Creator, who hence must be personal.

The truth seems to be that when men profess to cease believing in God, what they have really ceased to believe in is their grandfathers' account of God. Growing knowledge and experience make existing or inherited conceptions of God inadequate; they no longer square with the facts of life as new knowledge and enlarged experience reveal them. God has necessarily to be conceived under an image. We have as it were, to dramatise Him; but we can build up our representation of God only with materials furnished by our experience in time and space. Naturally, it cannot stand four-square with the reality. There is always a margin of error unperceived at the time; but soon or late some new discovery makes the error plain. Then a search begins for a new image which will correspond more closely to the new light. In this region we may say that the human effort has been a scrapping of misfitting or distorting images and a search for images that seem to correspond more nearly to the fact. But the scrapping comes first.

I confess that my difficulty is in conceiving of God as being *only* personal; and I wonder whether the doctrine of the Trinity is not the attempt to state a dimly apprehended fact of super-personality. Nevertheless, whatever of the ultra—or extra—personal there may be in God (and in the present state of our mental evolution we shall not be able to conceive it), the concern of religion here and now is with the personal. The rest may belong to the metaphysicians; but it is doubtful whether religion can survive vitally and creatively except upon the assumption of personality in God. Perhaps Edward Cairns is on the trail of the solution which we need when he says in one of his letters: "The greatest of all difficulties is the union of the conception of God as a self-determining principle manifested in a development which includes nature and man with a conception of Him as in a sense eternally complete in Himself." A clearer conception of the idea that God is love, going beyond Himself to be Himself, would probably contain the solution of such difficulties, if we could realize it.

ARTICLE VII.

REVIEW OF RECENT LITERATURE.

ADDRESSES.

Cardinals of Faith: Brief Studies for a Time of Groping.

By Oswald W. S. McCall, Minister of First Congregational Church of Berkeley, California. The Abingdon Press, New York City. 12mo. Pp. 215. Price \$1.50.

We have in this volume a series of unique addresses. They are not unique in their subjects. As the title indicates they deal with the great cardinal truths of Christianity. There are twelve addresses. Two are on "Jesus," two on "Salvation," and two on "The Church." Then, there are others on "God," "Prayer," "The Cross," "Character," "Revelation," "Immortality," and "The Kingdom of God." The addresses, we are told in the Foreword, were given on request before a Congregational Conference in California, in the Fall of 1922. Some of them were repeated in February, 1923, at Pomona College, Claremont, California. They were also delivered to Dr. McCall's own congregation in Berkeley. There is a closing essay under the title "Progressional."

The uniqueness of which we spoke is found in the treatment of these "cardinal" subjects, and especially in the style of thought and expression found all through. Evidently the lecturer is trying to find a method of presenting these cardinal truths of our holy religion that will preserve their real spiritual meanings and values, on the one hand, and yet, on the other hand, be free from the objections which are offered by men of the modern scientific mind to the statement of them that is found in most of the creeds and confessional writings of the great historical churches.

How well he has succeeded in this attempt, or whether he has succeeded at all, each reader must and will decide for himself. For our part, we cannot say that we find his work satisfactory. There is about it that same lack of clearness and definiteness which is found in nearly all such attempts. It seems impossible to tell just what the author believes, or what he would have his hearers or readers to believe. Perhaps this is what he really aimed at. Something of this is indicated or suggested in his

sub-title, "Studies for a Time of Groping." No doubt there are multitudes to-day who are in this "groping" attitude of mind. They are "feeling after" God and truth, sometimes rather blindly. Certainly they have not yet found them. Is "groping" with them the best way to help them? Do they not need teachers and leaders who have reached some positive convictions and can say to them without hesitation, "This is the truth" as taught in God's word?

Just here seems to be the real difficulty. Nearly all these writers seem to have given up their faith in the Bible as a divine and authoritative revelation, and that is the reason that they have no certain answer to the questionings of the "groping" mass of humanity. Even though they may claim that Jesus is our true teacher and guide, with merely human records of his life and teachings they cannot be sure either of what he said, or of what he meant.

However, in spite of all this we heartily commend this volume to our readers, and especially to ministers. They will find it charmingly written, and fairly glittering with brilliant passages which are rich in truly evangelical suggestions and inspiration. There is an appreciative "Introduction" by Dr. Buckham, Professor of Christian Theology in the Pacific School of Religion, also at Berkeley. Among other things he says, "The unusual quality of these addresses lies, I take it, in their complete freedom as well as grace of thought and expression, blended with a fine sense of the values of the revelation of the Divine Spirit to the men of good will in the past, . . . their insight into the deeper realities of life, and above all, their faith in God, as revealed in Christ, and their sympathetic knowledge of the human mind and heart. These qualities will make the volume a source of light and help to very many who are troubled in the midst of present-day doubt and confusion."

JACOB A. CLUTZ.

APOLOGETICS.

The Peerless Christ. By Rev. William Schoeler. Lutheran Book Concern, Columbus, Ohio. 12mo. Pp. 75. Art paper cover. Price 30 cents net.

In his Introduction the author of this brochure announces it as his purpose in writing it to "prove, from the peerlessness of Jesus Christ that if we limit Him to

humanity the mystery of His person is greater than if we accord him the prerogatives and dignities of Godhood." In proof of this thesis he adduces in successive chapters Christ's representative capacity, his moral excellence, his superiority to human judgment and intercession, his attitude toward moral evil, his attitude towards physical and social evil, his intellectual superiority, and his teaching. He makes out a strong case which ought to be convincing to all except those who are so blinded by their devotion to rationalism and to scientific methods of thought that they will not see. This little book will be good reading for those who are in danger of being swept away from their evangelical faith by the flood of rationalism that is flowing from the press and from many of the pulpits of the present day.

JACOB A. CLUTZ.

ASCETICISM.

The Ideals of Asceticism: An Essay in the Comparative Study of Religion. By O. Hardman, M.A., D.D. The Macmillan Company, New York City. 12mo. Pp. 248. Price \$2.00.

It would be utterly impossible in any review of this book to give an adequate idea of the great wealth of material relating to Asceticism that the author has gathered within. About all that we can do is to commend it to any persons who may be interested in the subject as certainly one of the most thorough discussions of it to be found. There are seven chapters, and a list of their titles may give some idea of the scope of the inquiry. They are, "The Nature and Range of Asceticism," "The Place of Asceticism in the History of Religion," "The Asceticism of the Cross," "The Mystical Ideal—Fellowship," "The Disciplinary Ideal—Righteousness," "The Sacrificial Ideal—Reparation," "Christian Asceticism and the Social Order."

As to the expected value of such a study the author has this to say: "Though the comparative study of religion is yet in its infancy, the nature of the gain to be expected from it is already clearly seen. Without in any degree blurring the vital distinctions that mark off the creeds and religious practices of men, it begins to declare unmistakably the spiritual fellowship of the whole human race; and by revealing an essential relationship between forms and ideas which were apparently unconnected, it

is making possible the deeper understanding which comes with wider vision."

But that the author will not be satisfied with merely meeting and satisfying a historical interest in this subject of asceticism, is evident from the closing sentence of his Preface: "I earnestly hope that, in addition to any interest it may possess for the student of religion, the book will prove to have some value as a reasoned appeal to the practice of a strenuous Christian life; for the world of to-day stands in sore need of true ascetics in every land, men and women of a generous enthusiasm, eager loyalty, and disciplined strength."

JACOB A. CLUTZ.

THE BIBLE.

Amendments in the Text of the Psalter. Prepared by the Committee on Psalter Text of the Prayer Book Commission [of the Protestant Episcopal Church]. Approved by the Convention of 1922. Presented for Ratification to the Convention of 1925. The Macmillan Co., New York. Cloth. Pp. 63. Price \$1.00.

The American Episcopal Book of Common Prayer is closely modeled after that of the Church of England. Both are conservative in holding to tradition. The text of the Psalms is that of an ancient version. The proposed amendments are in the interest of modern translations which are more accurate and eliminate archaic forms.

J. A. SINGMASTER.

One Thousand Bible Readings. By Rev. D. J. Wetzel. Macmillan Co.: New York. Pp. ix. 57. Price \$1.00.

Here is a convenient and comprehensive guide to the selection of an appropriate Scripture reading for almost every conceivable occasion. The sub-title is a fair estimate of its contents: "Especially arranged for use in the public schools, also for church aid and young people's societies, mission circles and the home altar." The selections are not printed out. The book itself is an index, and the index is in turn well indexed. Prof. Lehman, Principal of the C. V. State Normal School at Shippensburg, Pa., contributes an introduction.

H. C. A.

BIBLE STUDY.

The Way in Christ: Studies in the Way of Salvation. For Bible Classes, Bible Schools, Academies and Personal Use. By Adolf Hult. The Augustana Book Concern, Rock Island, Ill. Large 8 vo. Pp. 258. Price \$1.25 net.

This is volume V of a series of such studies put out by the Augustana Book Concern, and authorized or approved, we assume, by the Augustana Synod. Each volume has a special editor, the editor of this one being Professor Adolf Hult, D.D., of the Augustana Theological Seminary. It presents the way of salvation as taught by the Lutheran Church under four general heads, each one having thirteen lessons under it to occupy one quarter of the year. These quarterly headings are, A, Christ, B, Coming to Christ, C, Abiding in Christ, and D, Glory with Christ. The lesson texts are generally very short, seldom more than two or three verses, sometimes only one. This has a distinct advantage because of the ease with which the text might be committed to memory. The text followed is that of the American Standard Version of the Revised Bible as published by Thomas Nelson and Sons. The method of treating the separate lessons is not entirely uniform, but in most cases there is first an explanation of the "Text Connection," then in succession, "Verse Comments," "Thoughts, Illustrations, Problems," "Home Study Suggestions," and "For Meditation." This opens the way for a very thorough and practical study of the lesson, and the plan ought to prove very helpful, especially under the lead of a capable teacher.

There is also a short but suggestive introductory chapter on "Biblical Studies in the Way of Salvation," intended as a guide to the student. There is a cheaper edition of this book, with paper covers, sold for 50 cents net.

JACOB A. CLUTZ.

BIOGRAPHY.

John Bugenhagen Pomeranus: A Biographical Sketch. By Walter M. Ruccius. The United Lutheran Publication House, Philadelphia. 12mo. Pp. 135. Price \$1.00.

In a Foreword by Professor Charles M. Jacobs, D.D., we are told that the material for this volume was

gathered and presented as a Master's thesis at the Philadelphia Seminary. The printing of the book by our Publication House is sufficient proof that the work was well done. As we are reminded in the Foreword by Dr. Jacobs, Bugenhagen was not a luminary of the first order in the bright galaxy of Lutheran Reformers of the sixteenth century, but he was a man of fine scholarship, of sterling character, and was especially helpful as an organizer and administrator. He was pastor of the church in Wittenberg for 36 years, and was highly esteemed by Luther whom he married to Catherine von Bora in 1525, and buried in 1546. He had many flattering offers of honors and promotions from other places, especially from the king of Denmark, but he declined them all to remain with his friends in Wittenberg where he died in 1558. Mr. Ruccius has given us an interesting story of a useful man and a fine career of service. We hope he may be encouraged to prepare similar studies of other men of the Reformation period, who though they have been overshadowed by the great leaders like Luther and Melancthon, deserve to be better known.

JACOB A. CLUTZ.

FOR BOYS.

Climbing Manward. By Frank H. Cheley. The Macmillan Company, New York City. 12mo. Pp. 203. Price \$1.75.

This is distinctly a book for boys. It is written by a man who evidently knows boys, and knows how to talk and write to them in an interesting and compelling way. The motive of the book is perhaps best expressed in the rather striking dedication: "To every boy in America who has a desire to travel the broad highway to success and usefulness." There are seven chapters on "Open Your Eyes," "Open Your Mind," "Open Your Hand," "Open Your Heart," "Open Your Soul," "Seek the Best," "And Keep on Plugging." But these chapter titles are not so illuminating as many of the sub-titles under them. Here are a few of them, "Watch Your Step," "What Becomes of Your Thoughts When You Let Go of Them?" "The Victory Habit," "Wanted: Brains Plus," "Does It Burn Holes in Your Pockets," "Who Owns You?" "Why Be a Buzzard?" "Are You Worth Your Salt?" "Reading God's Sign Boards," "Stand Up, Play Up, Spruce Up," "Playing the Game," etc. All these subjects are dis-

cussed in a way that must capture the interest and attention of the boys and, which is still better, win their assent. There is not a dull page in the book. A boy might open it anywhere and he would be sure to read on to the end and then go back and read all that he missed. Grown-ups who have the care of boys would do well to read this book also. They would get many valuable lessons for themselves as well as helpful hints as to how to deal with the boys and help them.

CHRISTOLOGY.

Jesus Christ and the Human Quest: Suggestions Toward a Philosophy of the Person and Work of Christ. By Edwin Lewis, Professor of Systematic Theology in Drew Theological Seminary. The Abingdon Press, New York. Cloth. Pp. 388. Price \$3.00 net.

Dr. Lewis attempts in this volume to justify the Christian faith in the eyes of the modern thinking man. The author holds to the common belief that Christ is God and that through Him alone there is forgiveness of sin and everlasting life. But these familiar truths and doctrines are presented in a somewhat round-about way, and not always, it seems to us, in harmony with Scripture. In reference to the atonement the author evidently accepts the so-called Moral Influence Theory. He says, "There is no atonement for sin, and there is no reconciliation to God apart from repentance and its accompanying faith." This denies all objectivity to the atonement and to the reconciliation of God. It leaves in the background the ultimate cause and source of salvation. In reference to the Virgin Birth the author somewhat guardedly suggests an ambiguity in Luke's narrative, which leaves the Virgin Birth a matter of doubt. Such an ambiguity exists only in the minds of those who would reduce a divine incoming into human life to a mere natural process.

Christianity is a supernatural event which cannot be explained by the ordinary law of cause and effect. It is a miracle which is not against reason but above it. The acceptance of the religion of Jesus involves the whole man and not simply his intellect. It touches mystery on all sides, yet its truth and power may be verified in personal experience.

Efforts to justify Christianity are praiseworthy. However in the long run it justifies itself by its legitimate

fruit. If any man is willing to do Christ's will he shall know.

J. A. SINGMASTER.

CHRONOLOGY.

The Person of Christ, His Perfect Humanity. A Proof of His Divinity, with Impartial Testimonials to His Character. By Philip Schaff. Geo. H. Doran Co., New York. Cloth. Pp. 148. Price \$1.25.

Since its first appearance about 60 years ago Schaff's *Person of Christ* has been a classic, in which simple language and unanswerable argument make Jesus stand out as the only begotten of the Father. The circulation and perusal of this new edition will be an antidote to much of the harmful radical and false teaching of the day.

J. A. SINGMASTER.

CHURCH STUDY-BOOK.

Our Church—An Official Study Book. Edited by Rev. F. H. Knubel, D.D., LL.D., and Rev. M. Scherer, D.D., President and Secretary of the United Lutheran Church. The United Lutheran Publication House, Philadelphia. 12mo. Pp. 170. Price \$1.00.

This is the first of a series of "Key Books" to be published under the general editorship of Drs. Knubel and Scherer. They are intended to be used as text books in study classes, in our Missionary Societies, Brotherhoods, Young People's Societies, etc., so that our members may be better informed concerning the nature, mission and work of the Church. This first book of the series is intended to be introductory and is of a somewhat general character. It gives a kind of bird's-eye view of the history, organization, and work of the United Lutheran Church. There are seven chapters, each dealing with a specific topic, and each prepared by a man especially familiar with the subject. Chapter I is on "How the U. L. C. Came to Be," prepared by Dr. J. A. Clutz; chapter II on "How It Governs Itself," by Dr. H. E. Jacobs; chapter III on "What It Stands For," by Dr. A. G. Voigt; chapter IV on "How It is Organized for Its Work," by Dr. F. H. Knubel; chapter V on "What Its Work Is," by Dr. Scherer; chapter VI on "How Its Work Is Done," by Dr.

Drach; and chapter VII on "The Sources of Its Efficiency," by Dr. Paul W. Koller. Each chapter is followed by a series of questions for use in review and as a basis for discussion. The Constitution of the U. L. C. is also printed at the close, and a list of all the Boards, Elective Committees, Commissions, etc., of the Church. Not only every pastor but every member of the Church should have a copy of this manual. Intelligence would awaken interest, and intelligent interest would mean increased efficiency in all departments of our work.

JACOB A. CLUTZ.

CHURCH MANUAL.

My Church. An Illustrated Lutheran Manual. Pertaining to the History, Work, and Spirit of the Augustana Synod. Volume X. Edited by Rev. Ira O. Nothstein, A.M. Augustana Book Concern, Rock Island, Ill. 12mo. Pp. 128. Price, in art cover 30 cents net, silk cloth 60 cents net.

This is a manual of the Augustana Synod issued annually. It contains a large amount of information, historical, biographical, and practical, chiefly of interest to the pastors and members of the Augustana Synod, but of value also to all Lutherans who are interested in the history, work and growth of their Church. It is certainly to the great credit of the members of the Augustana Synod that they will support the publication annually of so fine a manual.

JACOB A. CLUTZ.

Church and Community Recreation. By Albert Ben Wegener, Lecturer and Director of Recreation, Drew Theological Seminary. The Macmillan Company, New York City. 12mo. Pp. 248. Price \$2.25.

Inasmuch as increasing emphasis is being laid these days on the use and importance of play in connection with church work, this book may meet a real need. At least this hope has inspired the author to prepare and publish it. As he expresses it in the preface, or "Opening Word," he believes that the worth of play and recreational movements has been sufficiently demonstrated to awaken in the churches a demand for their use in the work of character building and a consequent call for in-

formation as to how to use them to the best advantage. This call he seeks to answer in his book, and he seems to have performed the task very thoroughly.

He has been well prepared for it by previous training and experience. For thirty-five years, he tells us, he has been an active director along these lines, and a student and writer on the subject, in Y. M. C. A. work, and in colleges and seminary. Here we have the accumulated results of all this study and experience, and there seems to be no phase of it on which he has not touched in a very helpful way. He not only discusses the nature and value of recreation, and the close relation in all ages and races between play and religious practices, but he gives suggestions as to how to use play and recreation to the best advantage in our church work of to-day. He also gives many references to other literature on the subject, and the names and locations of firms that deal in the appliances which are needed to carry on the work. There is also a list of some seventy-five churches that are using recreational features, among them a few Lutheran churches.

DEVOTIONAL.

The Lord We Love, Devotional Studies in the Life of Christ. By Dr. Chas. R. Erdman of Princeton Theological Seminary. Geo. H. Doran Co., New York. Cloth. Pp. 138. Price \$1.50 net.

This book is a beautiful exposition, in the language of personal experience, of the things of Christ. Fourteen chapters are devoted to striking and blessed scenes and labors of Jesus, from the Nativity to the Ascension. No doubts, questionings or arguments are mooted. Only blessed realities that soothe and comfort are set forth.

J. A. SINGMASTER.

FICTION.

The Thirtieth Piece of Silver. By Lilian Hayes. The Macmillan Company, New York. 12mo. Pp. 326. Price \$2.00.

There is an old tradition to the effect that when Judas threw at the feet of the priests the thirty pieces of silver which he had received from them as the price of the betrayal of Jesus one of the pieces rolled away and could not be found. The tradition states further that this piece of money got into circulation later and that it

worked an evil charm on every one into whose possession it came. This story, or series of stories, is based on this tradition, and portrays in an interesting and vivid style the fate of a number of different men and women in different countries and in different ages who fell under this spell, first in Rome in the time of the Domitian persecution, and then later in England, Venice, Peru, the Netherlands, and finally in London in 1940. In every case the possessor of the coin, though formerly good, and kind, and gentle, becomes selfish and hard, cold, cruel, avaricious and murderous, especially false and traitorous even to his best friends.

JACOB A. CLUTZ.

HYMNOLOGY.

A Manual of English Church Music. Edited by George Gardner, M.A., Mus. Bach. and Sydney H. Nicholson, M.A., Mus. Bach. The Macmillan Co., New York. Octavo. Pp. 232. \$4.00.

This is a compilation of articles by famous English organists, musical critics and other authorities. While a part is applicable only to the Church of England, there is much that any choir leader would do well to study. There are chapters on congregational singing, hymn tunes, organ construction and many other subjects interesting to the church musician.

E. S. L.

The Hymn as Literature. Jeremiah Bascom Reeves, Ph.D. The Century Company, New York. 12mo. Pp. 369. \$2.00.

Dr. Bascom has written a scholarly and interesting book upon an interesting subject. He regrets that so little attention is given by critics literary to the hymn which is by far the most widely read and used form of poetry, "Hymns Ancient and Modern" having reached a total sale of sixty millions of copies. Columbus and his companions greeted the new world with a hymn, the Gloria in Excelsis; and Protestant and Catholic, Puritans and Cavalier alike sang hymns. Our attention is called to the poetic quality of many hymns, to the true lyric directness and brevity of "Nearer My God to Thee" with its fine imagery, to the lyrical summary of history in the line, "Towering o'er the wrecks of time," and to many other beauties.

This is a book which a minister would find most valu-

able. Equipped also with a history of the hymns and a history of tunes he would be prepared to give to his congregation interesting and profitable introductions to the great, and possibly hitherto unknown masterpieces of hymnology.

E. S. L.

Church Music and Worship. A program for To-day. By Earl E. Harper. The Abingdon Press. 12mo. Pp. 324. \$2.00.

The author deplores the increasing neglect of congregational singing and begs that the church return to its old habit of common song. He says truly that little attention is given to the development of congregational singing, and that while large amounts are spent for special music there is no permanent enrichment of the lives of the people and no perceptible improvement in the service of worship. When a special effort is made to organize choirs the music selected is of so low a standard that the effect is degrading.

Mr. Harper gives the history of music in its relation to the Church and follows it with chapters on the musical leadership of the church, advising the training of ministers in religious music so that they can lead their congregations in a hymn if necessary, or at least choose good music for them. His chapter on congregational singing, the choir and the young people's choir are all excellent. Some of the hymns recommended in the appendix do not have the highest poetic quality, but on the whole the book is heartily to be recommended. Especially in the Lutheran Church, which was from the beginning a singing church, should this important matter have constant consideration.

E. S. L.

HISTORY.

English Penitential Discipline and Anglo-Saxon Law in Their Joint Influence. By Thomas Pollock Oakley, Ph.D., Fellow in History Columbia University. 8vo. Pp. 226. Paper binding. *Catholicism and the Second French Republic: 1848-1852.* By Ross Williams Collins, Ph.D., Instructor in History Syracuse University. 8vo. Pp. 360. Paper binding.

These two publications constitute Number 2 of Volume CVII, and Number 1 of Volume CXII, respectively, of

"Studies in History, Economics and Public Law," edited by the Faculty of Political Science of Columbia University. They are published under the imprint of Columbia University, New York, but Longmans, Green & Co., of New York City are the selling agents in this country, and P. S. King & Son, Ltd., in London. They present very thorough discussions of the subjects indicated in the titles, and abound with references to the original sources from which the material has been gathered. Each volume is furnished with a complete Index adding greatly to its value for consultation. They will be invaluable contributions for all who are interested in these subjects or desire to make a complete study of them.

JACOB A. CLUTZ.

Students' Historical Geography of the Holy Land. By Rev. William Walter Smith, A.B., A.M., M.D. George H. Doran Co., New York. Pp. xxv. 74. Illustrated. 41 maps. \$2.00 net.

This book is just what it claims to be—"a compact, comprehensive, authoritative book for students and teachers of the Bible." The material is well arranged in twelve chapters, with questions and map-work, admirably adapted for a short training-course. The illustrations are of standard excellence. A very valuable folder-map of modern Palestine, showing roads, railroads and towns as they are to-day together with Old and New Testament names and sites.

H. C. A.

HOMILETICAL.

Introduction to the Epistles and Gospels of the Church Year. By Henry Offerman. The United Lutheran Publication House, Philadelphia. 12mo. Pp. 142. Price \$1.00 in cloth binding; 75 cents in paper.

As the author explains in his Preface, this is not intended either to take the place of a commentary or to furnish crutches to indolent preachers. Its real office can be best expressed in the author's own words: "Homiletical commentaries often give, in addition to the exegesis of the text, practical suggestions, homiletical hints and sermon outlines. It has been the writer's own experience that such suggestions do not always serve their purpose. The experienced pastor can well dispense with

them while the beginner will always have considerable difficulty in adapting himself to forms of thought prepared by some one else. Another difficulty lies in the fact that there is very often no real inner connection between the exegesis of the text and these practical suggestions. Therefore it has been the writer's second aim, not only to point out to the student the principal features of the text, but also to indicate to him how those features can be made fruitful in the preparation of sermons. In many cases the treatment has resulted in something like an outline. But even where the outline seems to correspond to the rules laid down in Homiletics, the writer has endeavored to avoid rigidly fixed forms which would not admit of any shaping and molding, and to which the student would have to adhere under all circumstances. It was the writer's intention to build a bridge that leads from the text to the sermon; but it was not his aim to build a bridge that could be used as a *pons asinorum*." Rightly used this book will certainly prove helpful to pastors, especially to beginners.

JACOB A. CLUTZ.

Homiletics. A Manual of the Theory and Practice of Preaching. By Prof. M. Reu, D.D. Put into English By Albert Steinhäuser, D.D. The Wartburg Publishing House, Chicago, Ill. Cloth. Pp. 639.

We welcome the second edition of Dr. Reu's *Homiletics* which has won for itself a notable place in the literature of preaching. A melancholy interest is attached to the appearance of the present edition, for almost coincident with it came the announcement of the death of Dr. Steinhäuser in the prime of life. It is to his genius that the English reader is indebted for the book in good English idiom. Dr. Reu has produced a thorough treatment of one of the greatest subjects in Christian thought—the sermon; for the life of the Church is bound up with preaching.

The divisions of the book are simple and natural. I. The Nature and Purpose of the Sermon, as an organic part of the service and as an oration. II. The Subject-matter and its Derivation, and III The Structure.

We commend this book not only to students in the seminaries, but to all ministers of the Gospel.

J. A. SINGMASTER.

THE INNER LIFE.

The Supremacy of the Spiritual: Essays Toward the Understanding and Attainment of Spiritual Personality.

By Herbert Alden Youtz, Ph.D., Professor of Philosophy of Religion, and Christian Ethics, Oberlin Graduate School of Theology. The Macmillan Company, New York City. 12mo. Pp. 183. Price \$1.75.

In this fine inspirational volume the author sounds a timely note of warning and protest. He believes that under the influence of a materialistic and mechanistic science, and a physiological and behavioristic psychology, we have lost sight, to too great an extent, of the true reality and values of spiritual things. We have too largely externalized even religion, and are laying the stress on *doing* things instead of on *being* something. As he expresses it in his "Foreword," "we have become so used to the 'practical' religion of external *doing*, that the thoughtful Gospel of an inward *being*, possessing peculiar significance for God and men is seldom heard in our pulpits. Social service takes the place of communion with God with us, although Jesus' chief significance for the race does not lie simply in the fact that he was a Servant of men. Other passionate leaders have served society. Jesus' mastery of the human problem—His saviorhood—expressed itself in the significance with which He invested human life, in the *motive* which actuated His service, and in the *method* of service to which he passionately clung. That motive was the conviction that He and all men were potential sons of the living God. That method was a method all His own of wakening up individual hearts to an inner experience of actual sonship which he had discovered in his own person to be the loosening of the hidden springs of life itself. The overwhelming sense of the reality, power, and supremacy of the spiritual life of men as a living present experience so gained is the insight which constitutes the saviorhood of Jesus Christ. His Gospel is an insight experimentally won by himself and offered by him for the experimental verification of all men."

In the prosecution of his argument the author divides the discussion into twelve chapters: I. Understanding Spiritual Reality; II. The Missing World: Creative Personality; III. The Dimensions of Personality; IV. The Winning of an Autonomous Soul; V. The Conquest of Spirit Over Nature; VI. Christian Ethics as Living Guid-

ance; VII. The Moral Discovery of God; VIII. Jesus: Prophet of Personality; IX. Jesus Christ: Savior; X. What Does Life Mean?; XI. The Permanence of the Spiritual; and XII. Witnesses for the Affirmative.

We give one more quotation, from chapter IX: "The fatal mistake that the churches are making to-day is the very subsidiary place given by them to cultivating a great religious consciousness, a great sense of God, a great sense of the meaning of life seen in the vision of the Eternal. We do not live and work as in the presence of God nor with an exalted and exalting sense of his co-operation. So little preaching to-day sends us forth in the power of the spirit. Yet Jesus teaches that this God-consciousness is the experience upon which his stable church must be founded.

"But we are practical. We depend almost completely upon organization, upon strenuous activity, upon mechanical methods and scientific experts. We are bent upon fostering religion by shaping life by pressure from the outside, applied systematically by institutions that are the last word in organization, method and practice.

"But Jesus taught otherwise. He taught that if a man is alive with the kind of life produced in him by the experience of discovering God in his life and work, he is fit to become a foundation and pillar in the church of Jesus Christ . . . The christian civilization for which we work, the kingdom of God for which we pray, waits for armies of such consecrated men and women working co-operatively in the power of a common sense of God's purposes and might and presence. The experience of God is the only sure foundation upon which our hopes of human betterment, individual or social, can be based."

JACOB A. CLUTZ.

PEDAGOGICS.

Creative Teaching: Letters to a Church School Teacher.

By John Wallace Suter, Jr. The Macmillan Company, New York City. 12mo. Pp. 159. Price \$1.00.

This little volume will prove a rich boon to a great multitude of Sunday School teachers who do not have the time or opportunity to attend a teacher training class, and doubtless to many also who have enjoyed such advantages. As the author suggests in his preface it is not intended for use as a text-book in a class, but for private reading and study. It is admirably adapted to this

use. There is nothing technical about it. The language is simple, and the style is clear and direct, yet there is no lack of interest and "pep" especially for one who really wants to know how to do his work successfully and well, and to reach the best results. There are 75 "letters" arranged in 9 groups under the following headings: "Your Job," "Your Preparation," "Your Lesson," "Your Pupils," "Your Class," "Your School," "Your Church," "Your Reading," "Yourself." The reading and study of this book will be helpful not only to Sunday School teachers, but also to teachers in Vacation Bible Schools and Week-day Schools of Religion. And, by the way, since preachers have an educational function as well as a pastoral one, many of them might profit greatly by a careful reading of this volume on "Creative Teaching."

JACOB A. CLUTZ.

PHILOSOPHY.

The Problem of Immortality: Studies in Personality and Value. By Radoslav A. Tsanoff, Ph.D., Professor of Philosophy in the Rice Institute. The Macmillan Company, New York City. 12mo. Pp. 418. Price \$3.00.

It is very significant to note the new interest in the subject of immortality as indicated by the large number of books dealing with the subject either directly or indirectly. As time passes it becomes more and more apparent that a purely mechanistic philosophy cannot satisfy the demands of human nature which persists on reaching out towards the future and pressing its claims and hopes for an existence and a destiny that do not reach their culmination or limit at the death of the body.

In this volume the author does not make either a pretense or an effort to settle the problem of man's immortality, or to dispose of all the questions that arise in connection with this problem. As the sub-title indicates it is a series of studies rather than a philosophical discussion of the problem itself, and the studies are historical rather than critical though the critical element is by no means lacking. As the publishers say in their announcement on the jacket, "Dr. Tsanoff's guiding idea is not so much to ascertain whether a particular kind of destiny is fact or fancy but rather to understand the full psychological significance and philosophical implications of the more important theories that have been held of human destiny when each one is compared with the theory of

human nature on which it was based." Or as the author himself expresses it in his Preface, "My own judgments claim no finality, nor am I in any sense through with my problem. If I should need any apology for venturing to share with others now the partial results of my work, I could only plead my deep interest in my work, and the hope that some one may reward me for my book by helping me to see its errors."

The author divides his discussion into twelve chapters the titles of which will give some idea of the scope of his inquiries. The first chapter is introductory. The second deals with "Hell, Purgatory, and Paradise" as they are presented in Dante's *Divine Comedy*. The third chapter is on "Materialism and Immortality: A Survey of Negation." The fourth is on "Plurality of Personalities," the fifth on "The Doctrine of Eternal Recurrence," the sixth on "Positivistic Immortality," the seventh on "The Buddhistic Doctrine of Karma," the eighth on "The Problem of Immortality in Modern Theology: A Contemporary Survey of Affirmation," the ninth on "Ethical Arguments for Immortality," the tenth on "The Destiny of the Self in Recent British Idealism," the eleventh on "Pessimism and Immortality," and the twelfth on "Value, Personality, and Destiny."

The style is interesting throughout, and one reads on and on without realizing how abstract and difficult the subject dealt with really is. The "Notes" giving the references to authors quoted or referred to, instead of being printed at the bottom of the pages are all gathered together at the end of the book and cover nearly twenty pages. There is also a very full and satisfactory Index.

JACOB A. CLUTZ.

PSYCHOLOGY.

The Psychology of Power. By Captain J. A. Hadfield, M.A. (Oxon.), M.B. (Edin.). The Macmillan Company, New York City. 16mo. Pp. 54. Price \$1.50.

This little book has grown out of, and in a measure summarizes, the results of observations and experiments made by the author while in charge of the Ashurst Neurological War Hospital at Oxford, England. The main thesis is that there resides in every man vast reserves of unused power which may be released and brought into helpful action through the stimulus of the instinctive emotions which the author regards as the real driving

force of our lives. In support of this contention he offers the evidence drawn from his experiences in the hospital. He also discusses in an interesting way psychological problems which naturally arise in connection with the subject as he treats it.

The moral side of the subject is presented in these three propositions: 1. Many instincts are in themselves beneficent, e. g., the maternal; 2. Instincts apparently anti-social may be directed to useful ends; 3. In the long run the maximum of power is gained when instincts are harmonized and directed by the reason toward worthy ends. In the closing chapter on "The Dynamic of Religion," the power of the Christian religion is emphasized in abolishing conflict and directing the instinctive energies to high purposes.

JACOB A. CLUTZ.

RELIGIOUS EDUCATION.

Character Building in a Democracy. By Walter S. Athearn. The Macmillan Company, New York City. 12mo. Pp. 163. Price \$1.75.

This book contains "The Washington Gladden Lectures for 1924." It is the second series on this Foundation. The first series was delivered by Dean Brown of the Yale Divinity School in 1923. Dr. Athearn is Dean of the School of Religious Education and Social Service in Boston University. He is well known as a writer on Sunday Schools, and on the newer work of Religious Education, and has given us some of our best books on these subjects. This volume is addressed especially to the laymen in the churches, and is intended to give them a comprehensive view of the necessity for the religious training of our people if our democratic institutions are to survive, and also a knowledge of the methods by which this work is to be done. The purpose of the discussion is to awaken their interest in this subject, give them a deeper realization of its importance, and thus to stimulate them to give liberally of their time, their ability, and their means for the wise organization and the successful prosecution of this work. The lecturer has performed his task well. Historical and statistical data, present day tendencies, problems of administration and control, leadership, support, and other vital matters are presented in such a manner as to give the average man, even though not himself highly educated, a general and intelligent view of the

task that must be taken up and performed by the American people if they are to build a Christian citizenship which will make our country a safe place for democracy, and make democracy a safe institution for our country.

The volume contains six chapters, or lectures. The general topics discussed in them are, "Spiritual Illiteracy and Its Remedies," "The Evolution of the Church School," "Organization and Supervision of Religious Education," "The Selection and Training of Religious Teachers," "Evangelism and Religious Education," "The Church Schools of Tomorrow." In our reading of these discussions we have been especially pleased with the strong emphasis placed all through on the necessity of preserving the evangelical, and even the evangelistic note in all this work of religious education. He fully recognizes the danger of losing this as is indicated in the sentence, printed in italics, "One of the chief tasks of the religious educator is to keep religious education religious." In enforcing this truth, or warning, he says in an earlier paragraph, "It must be admitted that the application of the scientific methods to the study of religion accompanied by the rapid spread of naturalistic and materialistic types of philosophy and psychology, has given rise to interpretations of religious education which lack the evangelical note, and which in the end would substitute an intellectual assent to an ethical system for a religious experience. When those who hold to what we know as the historical interpretation of the Bible defend their theory of interpretation by the use of materialistic philosophy, the Bible ceases to be a book of religion and becomes merely a compendium of ancient literature. When God ceases to be a person, infinite in intelligence, in goodness, in power, who is the groundwork of all experience, —then Christ loses His meaning as a religious influence; that is to say, the denial of the objective reality of a personal God, leads directly to the denial of the deity of Christ. The defining of religion in terms of humanity, as is current in our day, is a positivistic position which deprives Christ of peculiar religious significance. 'Religion,' says Positivism, 'is the recognition of and the pursuit of social values.' Interpret the Bible in the light of this definition, which identifies religion and democracy, and you will take out of it the elements essential to our Christian faith."

JACOB A. CLUTZ.

SOCIAL CHRISTIANITY.

The Church and the Ever-coming Kingdom of God. By Elijah E. Kresge, Ph.D. The Macmillan Company, New York City. 8vo. Pp. 316. Price \$2.25.

Dr. Kresge, the author of this volume is pastor of Dubbs Memorial Reformed Church, Allentown, Pa. He is also Chairman of the Committee on Education of the Social Service Commission of the Reformed Church in the United States. There is a sub-title to the book which more fully indicates its scope and aim: "A Discussion of the Evolution of a Righteous Social Order with Special Reference to the Mission of the Church in that Process."

Of course it will be inferred from this that Dr. Kresge is an apostle of what is known as the "social gospel," and such an inference is fully justified by the reading of his book. In the Introduction he clearly states that his purpose in writing it is to show: "1, that the social conception of the kingdom of God—i. e., the idea of a world-order regenerated by justice and brotherly love—is fundamental in the religion of the prophets and of Jesus of Nazareth; 2, how the Church came to depart from this idea of the kingdom; 3, that the weakness and failure of the Church are largely due to this departure; and 4, that the salvation of the Church as well as the salvation of society will depend on her return to the ideals and purposes from which she has departed."

The book has five chapters. Chapter One deals with "The Nature of the Kingdom of God"; Chapter Two, with "The Relation of the Christian Church to the Kingdom of God"; Chapter Three with "The Church and the Extensive Growth of the Kingdom—or the Problems of Evangelization"; Chapter Four with "The Church and the Intensive Growth of the Kingdom—or the Problem of Christianization"; and Chapter Five with "Evidence that the Kingdom Has Been Coming." As to the author's method we have this statement in the chapter on the nature of the kingdom of God: "In this discussion I shall proceed on the assumption that Jesus revealed the nature of the kingdom of God by His attitude toward men and life, rather than through his random allusions to the subject. In the plain Carpenter of Nazareth of Galilee we see what citizenship in the kingdom implies. . . . We are safe to say that the kingdom of God is a social order made up of citizens who are controlled in all their relationships by principles and motives that controlled Jesus."

In the second chapter, on "The Relation of the Church to the Kingdom of God," it is claimed that the Church has departed widely from the teaching of Jesus in reference to the kingdom of God. This departure is seen already in the Gospel of St. John. The author says: "In the Fourth Gospel the term: eternal life, which is an individual idea, takes the place of the Synoptic term: kingdom of God or kingdom of heaven, which is a social idea. The Fourth Gospel reflects the conception of a later generation." But, as is usual with writers of this type, Paul is the chief offender in changing the emphasis from the social gospel of Jesus to the individual gospel of theology and of the churches. He says: "But the primal factor in the displacement not only of the prophetic conception of the kingdom of God, but of Jesus Himself, was the Apostle Paul. That noble soul saved Christianity from a premature death through his heroic efforts to win its independence from Judaism. . . . But for the Christianity which he so heroically saved from an early grave, he unconsciously substituted his own interpretation; and the Church has accepted the Pauline interpretation in place of the original religion of Jesus. . . . The origin of sin, the nature of salvation, the reason for the death of the Messiah, and the ground for the divine forgiveness of sin, had to be fused into a system in accordance with some organizing principle of thought. The result was a speculative system of theology which, in certain very important respects, is quite different from the simple 'good news' of the Fatherhood of God and the Brotherhood of man as preached and practiced by the peasant prophet of Nazareth."

JACOB A. CLUTZ.

SERMONS.

Pictures that Preach. By Charles Nelson Pace. The Abingdon Press: New York and Cincinnati. Pp. 176. Price \$1.00 net.

Pictures preach to those who have eyes to see. This little volume of sermons is in fact a book of pictures, the pictures of a preacher who interprets a dozen of the world's masterpieces. While the preacher urges that it is the pictures that are preaching, as we lay down the book we ask, But how shall they see without a preacher? The book will be cherished by all lovers of art in the service of the Gospel.

H. C. A.

The Way to the Best, and Other Sermons. By Rev. Miles H. Krumbine. George H. Doran Company, New York. 12mo. Pp. 174. Price \$1.50 net.

We are pleased to welcome this fine collection of sermons from one of the younger men in our own ministry. Mr. Krumbine is pastor of the First Lutheran Church of Dayton, Ohio. He graduated from Gettysburg College in 1911, and from the Seminary at the same place three years later. It is no small achievement for a man to win the place and recognition which he has in so short a time. After reading these sermons it is easy to see how he has done it.

The volume contains twelve sermons, the subject of the first one giving title to the volume. The other titles are, "Jesus' First Sermon," "The Adequate Witness," "Sin and the Modern Man," "How Jesus Helps Us in Temptation," "The Value of the Good Life," "Sources of Personal Power," "Finding God Unreal," "Jesus' Tests for a Valid Religion," "Christianity and Sex," "A New Apostolate," and "A Famine of Prophets."

The last is not really a sermon, but was first published in the *Century Magazine* for February, 1922, and is reproduced here by permission of the editor. It is a plea for a fuller recognition and a larger place for young men in the counsels and work of the Church. The ones on "A New Apostolate" and "The Adequate Witness," were preached as university sermons before the students of the University of Chicago. The rest are selected from sermons preached to his own congregation in Dayton.

All the sermons are of a high class. As will be seen from the list of titles given above, they deal with really great and vital subjects. There is nothing sensational about them. They make no special appeal to the popular ear or to the crowd. They are thoughtful, interesting and forceful discussions of the topics indicated. One of the marked features of Mr. Krumbine's preaching, as indicated by these sermons, is the evidences of wide reading and a familiarity with the best literature both of the past and of to-day. The number of references to and quotations from writers of recognized ability and standing in their several departments is remarkable, rising to as many as twenty and thirty in single sermons, and this with very little duplication of names. This does not include Bible references and quotations, which are by no means slighted.

It might be suspected from this that the style would be

cluttered up and rendered heavy and dull by such a multitude of literary references and quotations. But such is not the case at all. As a rule the quotations are very short, and both they and the still briefer references are so well handled that they serve to brighten the style, quicken thought and more closely grip the interest of the reader. In illustration of this we quote one short paragraph, picked almost at random, from the sermon on "The Value of the Good Life."

"Do we see more than we tell? It has been suggested that God gave us two eyes and only one tongue that we might see more than we tell. It is a test that cuts very deep. The noble Stevenson reminded us that the greatest courage is that courage which keeps us silent when we have no kind word to speak. It is the courage of the saint. Iago told more than he saw. He drove Othello mad with jealousy and brought on tragedy. How many of the tragedies of life spring from the malicious interpretation we put upon the facts of life? Or to vary the figure, how often our own hands are dirty with the mud we have thrown, to use the phrase of Hugo."

JACOB A. CLUTZ.

The Bridge Builders. By Richard Braunstein. The Abingdon Press, New York City. 24mo. Pp. 153. Price \$1.00.

"Bridge Builders" is not a title that would naturally suggest a volume of sermons, but this is what we have here. It is rather a small volume, but a very suggestive and inspirational one. "Bridge Builders" is the title of only the first sermon on the text from I Cor. 3:10: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon." By "bridge builders" the preacher means those who render useful and helpful service to their fellowmen, to humanity, and this idea of helpful service runs all through the nine sermons which make up the contents. The other titles are: "The Grain of Mustard Seed," "The Ministry of the Hidden Leaven," "The Glory of the Commonplace," "Of Whom the World Was Not Worthy," "Unknown Builders," "The Conservation of Spiritual Energy," "Constraining Love," "The Christmas Spenders." One of the striking and encouraging things about these discourses is the great number of instances given of men and women who builded better than they knew. Any minister or other Christian

worker who is discouraged, or is tempted to give up because the work is hard or seemingly unfruitful, would do well to get and read this little book. Those who want material with which to carry inspiration and good cheer to others will find it here also.

JACOB A. CLUTZ.

The Romance of Religion. By Lewis Thurber Guild.
The Abingdon Press, New York City. 12mo. Pp. 285.
Price \$1.75.

We have here another volume of sermons under a rather strange title. But the title of the book is simply the title of the first sermon. There are fifteen of them in all, two being without scriptural texts. They are the one on "The Gospel According to America," which has for a text the Preamble to the Constitution of the United States. The other is the one on "Bringing Up Father," which has for its inspiration the series of comic cartoons under that title. Other titles are: "The Gospel According to St. Paul," "The Romance of Business," "The Cost-mark," "Through Mother to God," "A Spirit Portrait," "Christian Modernism," "Gifts of Healing," "The Truceless War," "The Master Builder," "The Divine Urge," "The Romance of the Stars." The sermons are well written, exceedingly well written, not always sound, perhaps, according to accepted standards of faith, but always thoughtful, interesting, suggestive, and stimulating.

Naturally we turn first to the sermon on "Christian Modernism," to find what he may have to say on this subject. That word "Modernism" is a word to conjure with these days whether with those who favor it, or those who oppose. We quote the opening paragraph: "A theological war is on; the Big Berthas are thundering; the poisonous gases envelop us; shock troops charge over No Man's Land, and we who fain would be non-combatants find our dugouts invaded and ourselves turned out into the trenches, threading the duckboards and dodging the 'ash cans.' None is sufficiently rash to prophesy when a treaty may be signed which will recast the boundaries of the religious groups with which we have been familiar in our generation, nor what will remain of once familiar landmarks." A graphic description of the times this.

JACOB A. CLUTZ.

From Advent to Advent: Sermons on Free Texts. By Rev. L. Buchheimer, Pastor of the Evangelical Lutheran Church of Our Redeemer, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Large 8vo. Pp. 354. Price \$2.50 postpaid.

This is a fine collection of sermons, printed and bound in the splendid style which marks all the books that come from the Concordia Publishing House. In a circular accompanying the copy sent for review the publishers say that "Pastor Buchheimer has long been enjoying quite a vogue with the theological students" in the Concordia Seminary, one of the largest and best equipped theological seminaries in this country. We can well believe this after examining this new series of sermons from his pen. The students are fortunate in having so fine an example of the best style of sermonizing before them during their years of preparation for their life work. We can also endorse very heartily what the publishers say further, that the characteristics of Pastor Buchheimer's sermon work are, "exhaustive use of the text, orthodox doctrinal deductions, and practical, up-to-date applications." We have found these characteristics in a marked degree in all of these sermons that we have read, and we commend the volume to the study and use of all pastors who are following the Church Year. It will be found all the more suggestive and helpful because the sermons are on "Free Texts."

JACOB A. CLUTZ.

Springs in the Desert: Devotional Studies in the Psalms.

By J. H. Jowett, C.H., D.D. George H. Doran Company, New York. 12mo. Pp. 300. Price \$1.50 net.

Every admirer of Dr. Jowett, and there are hosts of them, will rejoice in this new volume from his pen, for in it the great preacher "being dead yet speaketh." Those who listened to his matchless sermons, with so much pleasure and profit will miss his genial face, his sympathetic voice and his gentle but so powerfully persuasive manner, but it will be easy for them to supply his personality as they read these "studies" since they will find here all the richness of thought, the felicity of style and the freshness and grace of illustration for which he was so widely known and so greatly loved.

As indicated in the sub-title this is not a collection of sermons, but a series of "devotional studies," but every

one of them has in it the suggestion of germs of a sermon, and we doubt not that many a sermon will be born and developed from the material here supplied. As there are seventy-eight of them, they are of necessity very short, most of them covering not more than two or three pages, in a few cases running to five or six. As a rule there is only one study to a psalm, dealing with the central thought in it. Occasionally there are two or three studies on the same psalm. On the twenty-third there are five, two of them on the words, "My cup runneth over."

While these studies may prove especially suggestive for preachers, they will also supply delightful reading for laymen, especially for shut-ins.

JACOB A. CLUTZ.

The Gospel at Corinth. By Richard Roberts, D.D. The Macmillan Company, New York City. 12mo. Pp. 173. Price \$1.75.

In reading this volume one is reminded of Robertson's celebrated Lectures on First Corinthians. We find here the same deep insight into Paul's teaching, the same freshness of thought, and the same practical adaptation of the truth written so many centuries ago to the experience and needs of present-day Christians.

Dr. Roberts is pastor of the American Presbyterian Church in Montreal, and in a brief introductory note we are informed that these sermons were preached in his own pulpit during the Fall and Winter of 1923-24. There are seventeen sermons in all, and the timeliness and rich suggestiveness of them are indicated in the titles, some of which are, "On Keeping First Things First," "The Timeless Cross," "Christ's Fools," "All Things to All Men," "The Fine Art of Drawing the Line," "The More Excellent Way," etc. The last is on Paul's Psalm of Love, and here is a brief extract from it: "Love is the only thing that can make you really rational, that can help you to clear, straight thinking. Lovelessness dims and dulls the mind; it is a sort of myopia which does literally prevent a man seeing beyond his own nose. His cosmos, as was said of some one, is all ego; and he lives blind to the rest of reality. And so far from making you a sentimentalist, love makes you a realist. For it is pure illusion to say that love is blind. Love has eyes all around its head; and it sees truth that is hidden from the unloving. Some one has said that you cannot understand

Wordsworth unless you love him; but that is universally true. You never truly understand anything or anybody that you do not love; nor will you see or say the truth about men and things unless you love them."

JACOB A. CLUTZ.

SUNDAY SCHOOL.

The Lesson Handbook. A concise commentary on the International Improved Uniform Lessons for 1925. By Henry H. Meyer. The Methodist Book Concern, New York. Pp. 142. Price 35 cents.

This vest-pocket edition of comments is quite unique not only in size but also in clearness of type, excellency of make-up, and simplicity of the explanations. This is the twenty-fourth year of its issue and will be welcomed by thousands who desire just such a little book to carry with them in traveling-bag or vest-pocket.

J. A. SINGMASTER.

Snowden's Sunday School Lessons. Practical Expositions of the International Sunday School Lessons for 1925. By James H. Snowden. The Macmillan Company, New York. Cloth. Pp. 385.

Snowden's Nine Months' Course in the Life of Christ. July 1924-Apr. 1925. By James H. Snowden. The Macmillan Company. Paper. Pp. 300.

These comments on the Sunday School Lessons are admirable in content and arrangement. After the text comes the brief comprehensive Lesson Plan, followed by comments and concluded with suggestive questions. Paper, printing and the moderate size of the volume add to its usefulness.

The Nine Months' Course is taken from the regular series of lessons and serves as a sketch of our Lord's work.

J. A. SINGMASTER.

MISCELLANEOUS.

Palestine, the Land of Three Faiths. By Philip Graves. Introduction by D. G. Hogarth. Illustrated. George H. Doran Company, New York. Pp. 286. Price \$4.50 net.

Those readers who desire to keep themselves informed on the political situation in Palestine since the days of the Great War and the taking of a mandate for the land from the League of Nations by Great Britain will find the information they desire in this volume. Mr. Graves was a correspondent for the *London Times* at Constantinople before 1914, staff officer in the eastern theatre of the war, member of the "Arab Bureau" and of the Arab section of the Headquarters Staff, correspondent in ordinary again at Constantinople and special correspondent in Palestine. He has the graphic touch of a skilled journalist. Chapter I, "The Land of Three Faiths," which gives the book its title, is a monograph of rare charm, suggesting Sir George Adam Smith at his best. There follows a judicial review of the relation of Great Britain to the Zionist movement in which the case is stated with a bold impartiality. The book is very timely and will prove invaluable to the student of Near East affairs.

H. C. A.

Seven Questions in Dispute. By William Jennings Bryan. Fleming H. Revell, New York. Pp. 158. Price \$1.25.

Anything from the pen of William Jennings Bryan is sure to have a wide reading, at least in America. And to-day Mr. Bryan is speaking and writing on religion and the Christian faith more than on political questions. Mr. Bryan is not a theologian but he is a doughty advocate. His own faith is so positive that he has little patience with what he would call "spineless Christianity." The doubter, the agnostic and the negative critic will find little comfort in these pages. The book will have a wide reading.

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H. C. A.

A Book of Sunsets. By William L. Stidger. The Abingdon Press, New York. Cloth. 12mo. Pp. 104. Price \$1.00 net.

In his journeys over sea and land Dr. Stidger was

deeply impressed by the sunsets which tinted the sky with their glory. With the aid of the camera, a devout imagination and a ready pen he has sketched what he beheld in China, Java, Borneo, Sumatra, the Philippines and other places in the Orient. His style is vivid and pleasing. The little volume has a number of fine illustrations.

J. A. SINGMASTER.

Synodical Handbook of the Evangelical Lutheran Synod of Missouri, Ohio and Other States. St. Louis, Mo. Concordia Publishing House. Cloth. 4 1/4 x 6. Pp. 186. Price 90 cents.

This is an invaluable compend for members of Missouri Synod, and for those who are interested in the character and work of this branch of the Lutheran Church. It contains the Constitution and By-Laws, Regulations for officers, boards and committees, for institutions, &c. Here one can learn the attitude of Missouri on many subjects including "unionism and syncretism" and "the ungodly lodge system."

Christ and the Problems of Youth. By John M. Versteeg. The Abingdon Press, N. Y. Cloth. 12mo. Pp. 133. Price 75 cents net.

This is a suggestive little book for talks to young people. It exalts Jesus as the final and satisfactory solution of life's problems.

J. A. SINGMASTER.

Henry Martyn, Confessor of the Faith. By Constance E. Padwick. George H. Doran Company, New York. Cloth. Pp. 304. Price \$1.50 net.

This volume is the first of a uniform series of new missionary biographies, undertaken by the United Council for Missionary Education. The author aims to give to the world a fresh interpretation and a richer understanding of the famous Henry Martyn, who was born in 1781 and died in Tokat, Asia Minor, in 1812. Going as chaplain to East India in the service of the East India Co. he performed his prodigious labors with such burning zeal that he wore himself out and died at the age of 31. Beside his direct missionary work, he translated the New Testament into the Hindoustani and Persian tongues and materially assisted in producing an Arabic version. He

was a burning and a shining light, whose saintliness of character excelled even the brilliancy of his scholarship.

J. A. SINGMASTER.

DuBose as a Prophet of Unity. By Dr. J. O. F. Murray, Master of Selwyn College, Cambridge, Eng. S. P. C. K., London. Macmillan Company, New York. Cloth. Pp. 126. Price 4 s. 6 d. net.

This volume consists of the first lectures on the Du Bose Foundation in the University of the South, Sewanee, Tenn., where the late Dr. Du Bose was a well known and brilliant teacher. His pupils in admiration and gratitude have established a lectureship in his honor and for the perpetuation of his views. Dr. Murray fittingly devotes his lectures to a sympathetic interpretation of the life and teachings of Dr. Du Bose, who was a man of fine scholarship and of fine spirit. He was devoted to the Truth and found that Truth followed to its sources and conclusions must make for unity. Years ago conservative critics thought that his conclusions were not always sound. However that may be, he was a stimulating writer and must have been an inspiring teacher.

J. A. SINGMASTER.

YEAR BOOKS.

Lutheran Annual 1925. Amerikanischer Kalendar 1925. Concordia Publishing Co. St. Louis, Mo.

These are the Year Books of the Synodical Conference, commonly known as the Missouri Synod, which however is really only a constituent of the larger body. Among many interesting facts given, we note that the Conference has about 200 ministers in South America, and about 50 missions among the colored people, in the United States, and 16 stations in India and China. The growth of the synod has been remarkable. Beginning in 1847 with 12 congregations, it now numbers 3,458 with 931 additional preaching stations.

J. A. SINGMASTER.

Year Book of the United Lutheran Church in America. U. S. C. A. Publishing House, Philadelphia, Pa. Paper. Pp. 144. Price 15 cents.

This Year Book edited by Revs. W. M. Kopenhaver and G. L. Kieffer, contains information indispensable

to Lutherans. Beside the usual almanac, it contains the clerical register, a list of the deaths of ministers, church directories, church advertisements, and numerous statistical tables.

J. A. SINGMASTER.

APOLOGETICS.

A Creed for College Men. By Hugh Anderson Moran, M.A., (Oxford). The Macmillan Company, New York City. 12mo. Pp. 150. Price \$1.25.

The publishers inform us that Mr. Moran is a "College Pastor at Cornell University, Ithaca, New York." In this capacity, as well as in others, he has had many intimate contacts with young men which has given him special preparation for the task which he essays in this volume. In the "Foreword" he claims that much of the seeming indifference to religion on the part of young men, and especially of students in our colleges and universities, is largely affectation, and that underneath this assumed air of indifference most of them are really deeply interested in the subject of religion, and that if they could be caught alone and unawares they would often be found engaged among themselves in the most earnest discussions of the deepest question of morality, religion and life. He claims further that as a class they are ever ready and eager to discuss these questions with older and more experienced teachers and leaders who will show an understanding and sympathetic spirit and know how to approach them and win their confidence.

This volume is offered by Mr. Moran as an illustration of what he regards as the right way of approaching and discussing some of the fundamental problems which thoughtful young men, whether in or out of the colleges and universities, must face sooner or later, and must solve if they are to have any peace of mind and heart, or become worthy disciples of Jesus Christ. There are eight chapters, one on each of these topics: "Personality, Human and Divine"; "The Origin and Nature of Evil"; "The Divinity and Personality of Jesus Christ"; "Body, Mind, and Spirit"; "The Idea of the Trinity"; "The Psychology of Religious Experience"; "Prayer and Miracles"; and "The Meaning of the Cross." As will be seen these are all important topics. They all raise problems that are fundamental. Moreover, they are all problems that are under discussion to-day and that press for solu-

tion. But certainly they do not exhaust the serious problems which must be faced, and it seems rather significant that we find no mention of "sin" and its consequences, or its forgiveness, nor any reference to redemption or an atonement for the sinner, not even in the chapter on "The Meaning of the Cross."

The discussions are always interesting and in many respects they are very helpful. They are strong on what we might call the negative side, the statement of difficulties and objections and the meeting of these. They seem to us, however, to be weak on the positive side, that is when it comes to a clear statement of the truth to be believed and held fast to.

As an example of the former, take this characterization of a materialistic science, and especially of certain popular schools of psychology of the present day: "The great scientists are logical thinkers, have trained minds, and a passion for truth. Unfortunately, however, many scientists have concentrated their attention so long on their own particular set of facts in regard to the impersonal that they ignore many other facts outside their own field of the impersonal. This renders their solution so partial that even "the man on the street" instinctively feels that there is something missing from them. . . . So also with our behavioristic psychologists of to-day. Many of them are as dogmatic in temper as theologians used to be. Their principle of explanation that every effect is the offspring of a previous and complete set of causes works very well within certain limits, but when they have finished, often giving it the right of eminent domain, with the picture puzzle of our existence there remain several large gaps unfilled and a whole handful of pieces that do not fit in anywhere. Progress, design, purpose, represent the gaps unfilled; choice, will, morality, the qualities of personality, are the pieces left over for which they find no place. . . . Materialism is pretty much discredited in its cruder forms, since we have found that matter is a phase of energy, and that there is no matter in the last analysis at all. But its lineal descendants are the determinist, mechanist, and behaviorist schools of thought. They have this in common: all the qualities of life and personality which religion ascribes to a soul of divine origin and relationship they ascribe to some sort of chemical action in the brain and nerve centers. They hold that if you tear down the human house you will find no occupant inside; if you take apart the chemical elements of bone and brain and muscle there will be no per-

sonality left. They claim for their single principle of explanation a "complete causal nexus," universal in jurisdiction, that is that every act, thought, and emotion of the individual is the final link for the time being in the ball and chain of a complete set of previous causes,—chemical action, heredity, environment, habit, etc. No room is left for chance, or choice, for will or endeavor, or morality. For if everything is predetermined we cannot be held morally responsible for our actions."

As an example on the other side we may take this, from the chapter on the divinity and personality of Jesus: "But let us remember that we are all the sons of God, that Jesus himself found infinite worth in every human spirit, that the expression 'only a man' is an unworthy one, therefore, for the true Christian to use. Let us remember that we found no sufficient ground to believe in two kinds of natures, one divine, and the other human, and our conclusion that if we found anywhere a perfect man he would be divine. And let us remember that we have found him to be the standard by which we judge right and wrong in our lives. By this token we know that he is the perfect man, unique even among the unique sons of God. The crowning task of earth fell to Jesus—to reveal to man the flawless life of a perfect soul. His tools are not the hammer, the mallet and the brush, but love, faith, joy and truth. Therefore I say that Jesus is uniquely unique in that his genius led him to work in the stuff of his own nature rather than in making or devising something outside of himself. How could God be revealed to men except by some being like God? Thus we see how Jesus can be and is both the unique son of God in whom 'dwelleth all the fulness of the Godhead bodily,' and also the Son of Man, our elder brother, and there is no need to let theological speculation take him from us to make a demigod, but that he can remain our friend and example, our Lord and Master."

Naturally, he also discusses in this chapter the question of the virgin birth, and as we would expect from what precedes, while he does not deny the fact of the virgin birth, "because it is very hard to prove a negative," he sees no necessity for it and goes on to rather discredit it.

JACOB A. CLUTZ.

SOCIAL SERVICE.

Child Labor and the Social Conscience. Child Labor Primer. By Davis Wasgatt Clark. The Abingdon Press, New York City. 12mo. Pp. 124. Price \$1.00 net.

This "primer" presents a stinging indictment of the people of the United States because of the large number of children engaged in gainful and even hazardous occupations. If it was intended to help the passage through the required number of legislatures of the proposed twentieth amendment to the Constitution giving Congress the right and power to legislate on the subject, it will be too late for that. But it will help to give information and create sentiment which will gradually force the adoption of better laws in the states that are still backward, and also perhaps, later to secure such an amendment to the Constitution as will open the way for wise national legislation on the subject. No right minded or tender hearted person can possibly become acquainted with the facts here presented without being deeply stirred with indignation against both the employers who are willing to sacrifice the children for the sake of increasing their profits, and the parents who are willing to have their children sacrificed for the sake of adding their small wages to the family budget.

JACOB A. CLUTZ.

RECRUITING THE MINISTRY.

Fishing for Fishers of Men. By Carroll J. Rockey. With a Foreword by G. H. Gerberding, D.D., LL.D. The Lutheran Publication House, Philadelphia. 12mo. Pp. 206. Price \$1.25.

Every year the churches are feeling more and more keenly the need of more ministers. This is true not only of our own United Lutheran Church but of practically all the denominations. But of course our need touches us more closely and we are especially interested in the problem of meeting it. This is the aim of this timely volume, and the author has done his work well. After an introductory chapter in which the "Need for Men" is emphasized by a recital of the facts in the case, he discusses in turn "The Source of Supply," "The Present Ministry and the Congregation," and "Methods of Fishing for Fishers of Men." The last chapter is perhaps

the most important. It occupies about one half of the book. It makes an especial appeal to ministers themselves always to be on the lookout for suitable young men for the ministry, and to try to win them for the work. No doubt they hold the key to the situation. Parents also are appealed to, to willingly give their sons to this work. Here also there is a great lack. Too many parents are unwilling to see their sons enter the ministry because they are ambitious to have them engage in some more lucrative occupation. And even those who would be glad to give their boys to ministry hesitate to say so to them lest they may influence them too strongly. But why should this be the case? They seldom hesitate to let their children know their preferences in other spheres of life or in other kinds of work. Sunday School teachers also may often turn the thoughts and steps of their pupils towards this work. In fact every Christian who is interested in the work and progress of the Church ought also to be interested in recruiting the ranks of the ministry. We believe that the publishers are right in saying that this book will be "an invaluable guide to pastors, appeal to parents, and stimulus to the boy who should become a Good Minister of Jesus Christ," or to follow the title of the book, a "Fisher of Men."

JACOB A. CLUTZ.

